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For the Christian Observer.

PRESBYTER'S APPEAL TO HIS BRETHREN THE CLERGY, ON SOME OF THE PREVAILING INIQUITIES OF THE TIMES, WITH SUGGESTIONS FOR THEIR SUPPRESSION.

"It is the general depravation of the morals of the people which is the last calamity that can befall a state. How shall the laws of men be enforced in a community, when the laws of God are set at defiance?"
—*The Archbishop of York's Coronation Sermon before King George IV.*

THE Christian patriot of this happy land cannot but look upon the aspect of the times with emotions of gladness or of sorrow, of confidence or of apprehension, according as the eye of his mind contemplates the bright or the dark side of things. When, on the one hand, he considers the soundness of our Protestant creed, and the purity of our national worship; when he sees the obligations of the Sabbath-day acknowledged; estimates the piety, learning, and zeal of the clergy; calculates the number, the respectability, and the influence of the real servants of God; marks the brilliant career of public religious institutions, and the zealous exertions and beneficial examples of private Christians; he is ready to transfer to his own land the exclamation, which the wicked prophet could not refrain himself from addressing to Israel of old, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!"

But when, on the other hand, he sees the Divine principles of our
CHRIST. OBSERV. No. 247.

holy religion assaulted by the torrent of blasphemy and impiety that has recently swept over the land; when he beholds, as we have lately witnessed, a daring spirit of insubordination insulting all the established authorities of the country; when he contemplates our divisions in religion, and our too often deserted churches; when he reflects on the efforts of evil-minded men to involve all the clergy in the disesteem which justly attaches but to a part of their number; is compelled to witness the irreligious example of so many of the rich and great, and the profligacy of so many of the poor, and perhaps, above all, the violation of some of God's laws allowed even by the legislature of the country; the glow of exultation must subside, and be succeeded by a painful apprehension, lest God's anger should be provoked, and his fury poured out upon our land. For he is well assured, that "Righteousness exalteth a nation, but sin is a reproach unto any people."

Indeed, setting aside the consideration that the affairs of the world are governed by a God that hateth iniquity, and that empires rise and fall at his control; it must appear at once, even from natural principles, that morality gives strength and power to a nation, and that the abounding of vice must involve it in ruin. The prince of Latin historians has so happily expressed his sentiments on this subject, and the truth of them was so manifestly and forcibly exhibited in the history of the empire he wrote, that I shall make no apology for the length of the Latin quota-

tion which I subjoin in a note.* Nor need I be concerned about the length of the English one which follows in the text. Its excellence speaks its own apology, or rather shows that it needs none. It must indeed have been a matter of the most sincere satisfaction to the mind of every serious man who witnessed the late meeting between the sovereign and his people, on the most august and interesting occasion on which a sovereign and people can meet, to hear him who was then receiving the sceptre of his ancestors so faithfully admonished of the necessity of "encouraging morality and religion," as the foundation of the prosperity of his future reign, and reminded that "the responsibility of the ruler bears a proportion to the height of his station," and urged to consider "the peculiar obligation to holiness of him who sits on a throne, as having to answer at the great tribunal of judgment, not only for his own personal conduct, but for the influence of his manners and actions on the present and

* "Ad illa mihi pro se quisque acriter intendat animum, quæ vita, qui mores fuerint; per quos viros, quibusque artibus domi, militiæque et partum et auctum imperium sit: labente deinde paulatim disciplinâ, velut desidentes primo mores sequatur animo: deinde ut magis magisque lapsi sint, tum ire cæperint præcipientes; donec ad hæc tempora, quibus nec vitia nostra nec remedia pati possumus perventum est. Hoc illud est præcipue in cogitatione rerum salubre ac frugiferum, omnis te exempli documenta in illustri posita monumento intueri: inde tibi tuæque reipublicæ quod imitere capias; inde fœdum inceptu fœdum exitu quod vites. Ceterum aut me amor negotii suscepti fallit, aut nulla unquam respublica nec major nec sanctior, nec bonis exemplis ditior fuit: nec in quam tam seræ avaritia luxuriaque immigraverint: nec ubi tantus et tam diu paupertati ac parsimoniæ honos fuit: adeo quanto rerum minus, tanto minus cupiditatis erat. Nuper divitiæ avaritiam, et abundantis voluptatis desiderium, per luxum atque libidinem pereundi per dendique omnia invexere."

—Liv. præf.

future happiness of millions." The sermon before his majesty on his late visit to Ireland, by the learned prelate for whose able defence of the great doctrine of the atonement the religious world is so much indebted, was another instance of equal fidelity. And while such truths are thus faithfully preached by bishops and by archbishops before sovereigns and courts, the Christian patriot cannot believe that all is yet lost. But I am detaining my reader too long from the passage alluded to.

"No nation," said the Archbishop of York, in his sermon preached at the coronation, "can ever be happy at home or respected abroad, unless its counsels and laws are administered by the prudent and the honest, by the moral and the religious; and though virtue and piety have higher rewards than it is in the power of man to bestow, yet is it the most essential service that a sovereign can render to a State, to encourage morality and religion, by a marked and uniform preference in the distribution of dignity and power. If indeed those who surround the throne, and ought to reflect its lustre; if those whose stations make them at once objects of envy and imitation; if such men are worthless or wicked, the influence of their example will extend itself in every direction, and profligacy, originating in this source, will be rapidly diffused through all the gradations of society.

"It is this condition of a people, this general depravation of morals, which is the last calamity that can befall a state. When the whole mass is corrupted, no excellence of political institutions, no wisdom of the legislator, no justice of the ruler, can be of any avail. The influence of law is always less powerful than the restraints of conscience; and how, indeed, shall the laws of man be enforced in a community where the laws of God are set at defiance? Such a state may, for a time, be distinguished by

every external mark of prosperity—extended dominion, accumulated wealth, and successful cultivation of the arts—but its prosperity is not happiness: its magnificence and luxury, however imposing, are a poor and inadequate compensation for the absence of mutual confidence and mutual kindness, of temperance and contentment, of the dignity of virtue and the consolations of religion.”

I have said, that even on natural principles alone morality gives strength to an empire, whilst vice must work its downfall. But the Christian penetrates beyond natural causes. He “looks from nature up to nature’s God.” He remembers that Israel prevailed so long as Moses could persevere in holding up his hands in prayer to the God of battles in their behalf; that the hosts of Midian fled before the handful of men who followed Gideon; that consequent upon the pious Hezekiah’s appeal to Jehovah, “the angel of the Lord in one night smote, in the camp of the Assyrians, one hundred and four score and five thousand men.” He remembers that when the heart of the stripling David was emboldened to meet the gigantic blasphemer of Israel’s God, his hand was strengthened to conquer him. He is assured that “the righteous are the salt of the earth;” that their example, their zeal, their prayers, their filial relation to God, and the love he bears them, do more to ensure the prosperity of a nation than the bravest fleets and armies, the most skilful generals, or the wisest senators. And, on the other hand, he reflects, that one Achan may trouble the whole camp; that when “the iniquity of the Amorites was full,” God enabled the descendants of Abraham to expel them from the land. He remembers the inquiry of the Lord, when the sins of Israel were great, “Shall I not visit for these things? shall not my soul be avenged on such a nation as this?” Even a heathen,

Artaxerxes, could say, “Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?” (Ezra vii. 23.) Hence there arises in the mind of the Christian patriot, on his contemplation of the good and the evil, the piety and the vice of his country, a contention between his feelings of confidence that the protection of the Almighty will yet encircle it, and of dread lest his fury should fall upon it; between hope that we may still be suffered to hold the first place amongst nations, and be accounted the happiest of people, and of fear lest we should be hurled from our abused pre-eminence, and visited with the judgments which have of late so dreadfully scourged the world.*

But powerful as are the principles of patriotism in the breast of every good subject, and therefore poignant as will be the grief of such a person in contemplating the immorality of his countrymen, and zealous as will be his exertions to

* “Mr. Hey,” remarks Mr. Pearson, in his interesting narrative of that excellent man, “considered religion as the grand bulwark of a state, and often expressed it as his opinion, ‘that a truly righteous nation would be invincible;’ ‘for,’ he observed, ‘although men, as individuals, are reserved to the judgment of the last day, yet, as nations can have no existence at that period, collectively, they are rewarded or punished in this world, according to their works.’”—Hey’s Life, p. 140. Part II.

“I will not assert,” says Ely Bates, (Christian Politics, p. 142,) “with a very eminent writer (Butler,) that religion naturally tends to political aggrandizement. He thinks that a perfectly virtuous nation (which can only be formed upon the principles of piety) would, in a course of ages, according to the ordinary progress of things, obtain the empire of the world. This, perhaps, may be as great an excess on the one hand, as it is on the other to affirm that such a nation would infallibly fall a prey to external violence and intrigue.”

repress it so far as his ability may extend, yet there are other considerations still more powerfully operative with the Christian; such as the dishonour done to God, the personal danger of the guilty individuals, the awful threatenings denounced against them in the sacred word, and the fearful account they must give at the bar of the Judge of quick and dead. Every Christian therefore, and much more every Christian minister, will feel it his duty to do his utmost to promote the honour of God and the salvation of souls. But, in the present appeal which I venture humbly to make to my brethren in the sacred ministry, it is not so much my purpose to exhort them to generally acknowledged duties, as to call their attention to the abounding of some particular evils, and to urge them to diligent exertion for their suppression.

The evils more especially alluded to are of a public nature, and are sanctioned, in part at least, by the legislature and the magistracy: and therefore are the more to be dreaded and deplored, as being the more likely to bring down the avenging arm of the Almighty to smite our land. The legislature is the voice and the representative of the nation; and none can so properly be considered national iniquities, as those which are not only practised by the people, but are sanctioned by their rulers.

In the first place, then, I would mention *the great increase and licentiousness of our public-houses*, as calling for a reduction of their number, and a reformation in the manner of conducting them. That public houses are in themselves a good institution, is as undeniable as that they are perverted to evil purposes. But if they are a great convenience, they are also amongst the greatest pests of the country: if they are necessary means of ministering to the comforts and established habits of life of many of the community, they are also too

often hot-beds of crime and profligacy. Drunkenness is a vice to which those are particularly exposed whose minds are uncultivated; and at the ale-house are afforded to such the ready means of indulging this propensity. Here then is a temptation presented to consume, perhaps at a sitting, the wages of a week, or the amount of a quarter's pension. Here is too often a harbour for every immorality,—a receptacle for vagrants, and radicals, and atheists. Here meet the drunken, the idle, the disaffected, the dissolute. Here is afforded an opportunity to the petty demagogue to harangue an audience but too well prepared to imbibe his political and deistical poison. "Here," to adopt the language of a man whose thirst after popularity, and desire to be esteemed the friend of the people, carried him no short lengths in opposing the existing authorities,—"here he claims the privilege of looking as wise as possible, of talking as loud, and condemning the ministry and abusing the king with less reserve than he would his own equal."* Here our youth are told of the meanness of being bound by domestic ties, and the baseness of submitting to the drudgery of labour. Their ardent minds listen with attention to the exploits of some of those lawless depredators whose adroitness has enabled them hitherto to escape the hand of justice: and they learn to admire, and are allured to try to imitate, the address by which they have eluded the vigilance of the police. Here they are taught to aspire at the glory and magnanimity of setting at defiance the restraints of human authority; of casting off the shackles of education and priestcraft, and of daring to avow a belief that the sacred Scriptures are a tissue of absurdity and falsehood.

In the higher walks of life, many obligations and restraints

* Curran. Vide his Life, Vol. I. p. 62.

which civilization and the habits of polished society have imposed, serve not a little to check the open indulgence of vicious propensities. Some vices are considered "ungentlemanly;" and the code of honour, unhallowed as it is, operates where that of Christianity has no sway: and the fear of being excluded from certain circles, or of being called upon "to give satisfaction," deters from the commission of many an act, which would have been performed in defiance of the fear of God. But these obligations and restraints are unknown to the poor; they have not had the benefit of education: nor have they been inured to those habits of self-dependence, or of forethought and the consideration of consequences, which operate with persons in higher stations. They have little to lose, and they have the parish allowance to resort to. Under these circumstances, what principle but that of true religion can preserve them from the evils to which they are so grievously exposed in the public-house? What clergyman, who is much conversant with the poor of his flock, and has heard the confessions of the dying and the penitent, but has often been compelled to sigh at their relation of the entire erasure on their entering a public-house, and joining the conversation and practices of the company met there on the Sunday evening, (and when are ale-houses more thronged?) of any serious impressions which the religious institutions of the day might have excited in their minds? How much then of that want of exertion in procuring an independent support which we deplore amongst the poor; how much of their enervated tone of moral feeling; how much of their domestic wretchedness; how much of our overwhelming poor-rates,—of that spirit of disaffection which has lately so much alarmed us all, and of that spirit of atheism which should have alarmed and grieved

us still more,—are attributable to the abundance and the licentiousness of our public-houses and gin-shops! Whether then the subject be considered in reference to the comforts of the poor in this world, or to their prospects for the next; whether in regard to the well-being of the state, or the glory and honour of God; the evils to which I have alluded are of the greatest magnitude: and it is clearly the duty of the clergy to make the public acquainted with these evils, to bring them as far as possible to feel their enormity, and in every way to promote their eradication.

The next national wickedness which I would mention as demanding the exertion of the clergy for its suppression, is the PROFANATION OF THE SABBATH-DAY, particularly in the instances of *Sunday travelling* and *Sunday newspapers*, as allowed by the legislature, and of the *petty trafficking* carried forward at shops of various kinds, and too often directly authorized, and more frequently connived at, by the magistracy. Every man who reads his Bible, and believes the truth of it, must be sensible in what an especial manner the Almighty vindicated the honour of the Sabbath in former ages, by inflicting national punishment for its violation, and by promising blessings and fulfilling his promise for the preservation of its sanctity. The command to keep holy the Sabbath-day is repeated under many varied expressions. It was to be kept holy to the Lord. On that day, even the ox and the ass were to rest. The profaner of it was to be put to death; and this sentence was executed in the instance of the man who gathered sticks on the Sabbath-day, as recorded Numb. xv. 32—36. Who but must admire the glowing zeal of Nehemiah against the profanation of the Sabbath, as it broke forth in expostulation with the nobles: "In those days," says he,

(Nehemiah xiii. 15, &c.) "saw I in Judah some treading the wine-presses on the Sabbath, and bringing in sheaves and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath-days; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus? and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Nor did his zeal expend itself in the ebullition of a few forcible expressions; but his words were followed up by an energy of conduct which was crowned with the happiest success: "So that (ver. 21.) from that time forth came they no more on the Sabbath." How strongly are the sentiments above expressed confirmed by the language of the prophet Jeremiah, or rather of the Almighty, by his prophet, (chap. xvii. 24, &c.) "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of the city on the Sabbath-day, but hallow the Sabbath-day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever," &c.—"But (ver. 27.) if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the

palaces of Jerusalem, and it shall not be quenched." Indeed, the whole passage, from ver. 19 to the end of the chapter, is worthy of the diligent consideration of the Christian patriot. God speaks to the same effect by his prophet Ezekiel (xx. 12—24;) where he declares, (ver. 13,) "My Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them." And again (ver. 21;) "They polluted my Sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness."

Now, who that compares these requirements of God's word with the actual state of things on the Sabbath-day in England, can fail to lament their discordance; and this after making every just allowance for the ceremonial strictness of an Israelitish Sabbath, as compared with the evangelical freedom of the New Testament dispensation? Who that reflects on the prodigious number of newspapers which teem from the press on the Sabbath-day; the publicity with which Sunday buying and selling is carried on, in many cases, with open windows: and the un-Sabbath-like noise and bustle of our Sunday mails and stages; if he has at heart the glory of God, and the welfare of mankind, can suppress his feelings of holy indignation at the dishonour done to his Maker, and of grief at the folly of those who thus endanger their own souls? The legislative provisions against the profanation of the Sabbath-day are express; and the few exceptions that are made, ought to give the greater weight to these restraining statutes. But the law has become, in this instance, almost a dead letter; and the violation of the sanctity of the Sabbath-day has, in many places, proceeded to such a length as to alarm and grieve the Christian beholder, and to manifest, on the part of those who thus profane it, the utmost contempt of God; to such

an enormous length in the instance of buying and selling, as to give the morning of the Sabbath, in many places, the appearance of a market-day, and to justify the belief that more business is transacted at some shops on that day than in the whole of the preceding week.* The custom of deferring the payment of wages till Saturday night, has no doubt contributed to the evil; and the determination of the magistrates of some districts not to inflict the penalty upon those who keep open their shops only till ten o'clock, or some other definite hour, is deeply to be deplored. It is, in fact, a direct allowance to buy and sell till that time: and is such an open and express defiance of the law and authority of the Almighty as cannot be too strenuously pro-

* The writer is not speaking here at random. He alludes to instances within his own knowledge, and entertains no doubt but his statement is borne out by the fact. Indeed, to such an extent had this evil proceeded in a parish where he was exercising his ministry, that he was induced to call a meeting of the principal inhabitants and shopkeepers on the subject: and having stated to them his sense of the evil of the practice; and reminded them, particularly the shopkeepers, of the comfort they deprived themselves of, by making every day a day of labour; a resolution was amicably entered into, and signed by all the parties concerned, that wages should be paid previously to the Saturday,—that all applicants to the shops on the Sunday, for other articles than drugs, &c. should be dismissed unsupplied,—and that if any shopkeepers should still persist in selling, they should be legally proceeded against. The event was successful beyond expectation. The appearance of the Sunday morning was quite changed, and the expression of satisfaction was general, especially from the poor, whose resort to shops on Sunday morning had been, in many instances, the result of necessity, arising from the want of money on the Saturday; and from the shopkeepers, who were glad of a day of rest, when they were no longer impelled to traffic on the Sunday, by the fear of being supplanted by a neighbouring tradesman.

tested against by all who have the fear of God before their eyes. It is a practice against which, wherever it prevails, the clergy are bound to use their most strenuous exertions.

Let it be considered how this practice of buying and selling on Sundays tends to thin our places of public worship. Those who are attending to their shops on Sunday morning, and many of those who go to them, are deprived of time to prepare for church; or, if time permit, they are not likely to enjoy that preparation of the heart for holy employments, which is necessary for comfort and edification. For, let it be reflected, how greatly such occupations in the morning must tend to disqualify for the sacred duties of the day; to promote a worldly spirit; to stupify the conscience; to deaden every devout feeling, and quench every spark of that holy fervour which raises the soul to heaven, and gives to our devotion its own proper enjoyment. And surely any portion of property acquired by an act of such direct violation of God's law, must be expected to be accompanied by a curse, rather than a blessing.

Nor are our *Sunday mail-coaches and stages* to be less deplored than the profanation of the Sabbath by buying and selling. Let our thoughts accompany the progress of one of these vehicles for a few miles. Let us reflect upon the deadening effect as to religion, that must be produced in the minds of the coachman and guard, by their detention from a place of public worship, and the habitual exercise of their worldly calling on the day which God has required to be set apart for religious duties. Let us count the number of travellers who profane that holy day; for a justifiable necessity will, I fear, apply to but very few, whilst the stages are usually more heavily loaded on the Sunday than on any other day of the week. Let us listen to the conversation of the passengers. Is it

such as becomes a day set apart by Divine authority for holy purposes? In general, we may suppose that among Sunday travellers will be found those who entertain no concern, perhaps the greatest contempt, for religion. And it is but natural to expect that such persons should glory in showing, by their worldly or impious conversation, their superiority over the shackles of education, and the restrictions of God's word. Or if there are present persons who pay some regard to religion, it is but natural that they should try to stifle the secret upbraidings of their consciences by such conversation as may drive away the recollection of its being the Sabbath. Surely at such a season satan is peculiarly busy. It is a harvest time to the great enemy of souls. Again, let us accompany the stage through the villages in its route. We must count the number of turnpikemen detained, by these and other travellers, at their post; calculate the effect of the breach "of solemn and of sober thought," by the excitement of a rattling stage, bugle blowing, whip cracking, horses panting, and wheels almost smoking, as it passes through a quiet village: we must take into the account the frequent calls at the public houses; and must listen to the idle conversation, unseemly jests, and profane exclamations which are uttered till we arrive with the loaded vehicle at the next inn. And what a scene is presented to us now! The innkeeper himself, with his waiters, and cooks, and chambermaids, book-keepers, horse-keepers, stable-boys, porters, fresh coachmen, and guards, all brought into secular employ! and that too of so active, and exciting so noisy and bustling a kind, as in the most effectual manner to quench a devotional spirit, too often to move to oaths and curses, and generally to gather a crowd of misemployed gazers around the scene!

On one more evil connected with

this practice, the writer cannot speak but with the feelings of a man who has been grieved almost to tears whilst officiating in two churches where Divine service is interrupted, Sabbath after Sabbath, by the rattling of the wheels, and the sounding of the horns of stage following stage, in quick succession, past these houses of prayer, during the hours of Divine service.*

I would next beg the attention of my brethren to the profanation of the Sabbath, by the publication and circulation of SUNDAY NEWSPAPERS. And I find the subject so ably and so fully treated by a writer in the *Christian Observer* for May, 1816, that I shall content myself with transcribing a few of his sentiments. "The number of persons, of all ages," observes this writer, "who are necessarily led to profane the Sabbath, from being engaged in the trade of Sunday newspapers, is extremely large. Among these may be reckoned writers, compositors, pressmen, publishers, newsmen, children of both

* How far the suggestion of the late Bishop Watson, to restrict the travelling of stage-coaches, &c. during the Sabbath, by the imposition of a heavy toll, might be effectual, I know not; but it may at least seem worthy of regard and consideration.

In a letter to Mr. Wilberforce, April, 1800, he expresses his opinion on two points respecting the improvement of the morals of the people. One of these is the building of new churches. "The other," he observes, "is an evil which has increased very much, if not entirely sprung up in many places within the last thirty years—the travelling of wagons and stage-coaches on Sundays. There are," adds the Bishop, "laws, I believe, to prevent this being done during the hours of Divine service; but the difficulty of putting them in execution renders them, in a manner, useless. The evil might be remedied by an act of parliament of ten lines, enacting the payment of a great additional toll at each turnpike-gate, which should be passed by such carriages between the hours of six and six on every Sabbath day."

sexes, hawkers in the streets, and at all the toll-gates and watering places in the vicinity of London. Under this head may be noticed, the further profanation of the Sabbath, which is consequent upon the system, from *the number of shops kept open on the Sabbath* for the purpose of the sale of papers. Some of these are kept by pastry cooks, who thus abuse the indulgence afforded them of serving on the Sabbath-day: the others are those of hair-dressers, the ordinary news-shops, green-grocers, and other small traders. As an attraction to passengers, large printed placards, supplied from the offices, are exhibited at the different shops which vend the papers, noticing those articles of intelligence which are most likely to attract attention, and which thus invite the purchase of many, who would otherwise never desire or think of a Sunday newspaper. The appearance which the principal streets in London exhibit through the Sunday, (not to mention the various shops in all the outskirts of the metropolis,) affords the best proof of the violation of the day in this last particular. To this it may be added, that every lad who can blow a horn has only to furnish himself with a quantity of these papers, and, by carrying them through the streets, has it in his power to add considerably to the profanation of the day: nor is it easy to punish these offenders. *The employment of carriages and stage coaches* (now grown to a very large extent) should also be noticed, by which means the papers are conveyed in bundles to the first post town upon all the great roads in the environs of London, where the post-masters, for a consideration from the newspaper-dealers, sort them out for the different country bags, and have them in readiness to forward by the time the Sunday evening mails pass through, so as to arrive throughout the country on Monday morning, when there is no regular post: by which facility

CHRIST. OBSERV. No. 247.

of circulation, the metropolis is become in fact a feeder of the country at large, as well as of itself: and as the general demand for information has increased, in proportion as education has been diffused, London is thus subject to a far greater breach of the Sabbath than its own demand for news, however great, would require; a fact of no small importance in any endeavour to estimate the portion of evil arising from Sunday newspapers, and an additional argument against stage coaches travelling on Sundays."

"A further evil of Sunday newspapers may appear from considering the multitudes who find in them (appearing as they do in the first period of the day) *a temptation to absent themselves from public worship*, and also the inducement afforded to numbers to frequent and continue in coffee-houses, taverns, and public-houses, at all periods of the Sabbath-day, from the circumstance of some one or more of the Sunday papers being taken in by all of them, not to advert to the necessary tendency of such reading, wherever it is introduced, to secularize the mind, and indispose it more or less for both the public and private duties of the day."

"To these considerations, which call thus loudly for the suppression of Sunday newspapers, must be added that of the political evil circulated through their medium. By far the greater part of these prints are openly opposed to whatever may be the existing order of things, and are vehicles of the most libellous and offensive matter; whilst all of them must, from their very nature and constitution, rank on the popular side, and find occasion for censure and criticism in every act of Government,—thus fostering in the minds of their readers a contempt for constituted authorities, and a morbid habit of referring every instance of public distress to the incapacity or corruption of our governors. The systematic tone

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which is held by those who thus 'despise dominion, and speak evil of dignities,' is indeed no other than might have been expected from persons who begin by publicly casting contempt upon the first and most important institution of the Almighty, the observance of the Sabbath; for a close connexion has ever been found to subsist between irreligion and disloyalty. That disaffection is at this time propagated by the Sunday newspapers with a hardihood and an industry which have never been equalled, needs no other evidence than is supplied by a reference to almost the whole of them: and if no other considerations are held to be of sufficient force to justify the interposition of the legislature, it is conceived that a sense of the dangers to which the State must be exposed, from the natural tendency of factious and inflammatory doctrines to weaken the allegiance, and to alienate the affections, of its people, may have the effect of awakening attention to this subject."

To the valuable remarks in this extract, I will only add my deepest regrets that since the period at which they were written, the portion of them which almost confined the writer's strictures to the democratical part of the press, has ceased to be entirely correct. How it could have entered the mind of any person professing to "honour the king," that he should best do so by beginning with showing that he did not "fear God," it is not for me to decide. Certain however it is, and most deeply is it to be deplored, that the breach of the Sabbath, by means of Sunday newspapers, is no longer confined to the radical part of the press, but has been imitated by some, who, if only for the sake of loyalty and good order, ought to have opposed, and not to have augmented, the evil. A Christian government should, above all things, dread and deprecate such profane doers of evil that good may come.

(To be continued.)

To the Editor of the Christian Observer.

AFTER all that has been written on the subject of the Peterborough Questions, I cannot help thinking that a plain, perspicuous, and temperate statement of the case, to the exclusion of all extraneous and unnecessary matter, is still a desideratum in this important controversy. It would be presumption in me to say that I shall be able to supply this defect, to the satisfaction of your readers; but, with your permission, I will attempt the task, even at the risk of proving unsuccessful.

With respect to the *legality* of the bishop's requiring precise and satisfactory answers to his Eighty-seven Questions, in addition to subscription to the Thirty-nine Articles, I think this branch of the controversy may be easily settled. If by *legality*, strictly so called, it is meant, that, under actual circumstances, and as the law now stands, the bishop of Peterborough may adhere to his new plan *with perfect impunity to himself*, then I conceive there can be no doubt whether he has a *legal right* to insist on the conditions required. He clearly possesses such a right at present. Whether our bishops have too much power placed in their hands, is another question, which is no necessary part of my present inquiry. But, surely if they have the power of rejecting candidates for Orders, without being obliged to assign any reason for their conduct in so doing, it can hardly be denied, that they have also the right of rejection, either when a candidate refuses to answer any questions which they may think proper to ask, or when he does not answer to their satisfaction.

So much for the question of strict *legality*. That of *propriety* or *expediency* is quite a different affair; and upon this it will be necessary to enlarge a little more fully.

It appears to me that there are two grand objections to the bishop's

proceedings, which, if clearly made out, will go far towards determining the question of expediency, independently of other considerations. The first is founded on *the danger of the precedent*; the second, on *the view which some of our most eminent Divines have taken of our Church Articles*.

Let us briefly consider *the danger of the precedent*.—The bishop of Peterborough proposes for the examination of his clergy, Eighty-seven Questions,—(I have not yet seen his lordship's "Shorter Catechism")—questions involving his own interpretation of the Articles of the Church of England,—and makes a satisfactory reply to these questions an indispensable condition of the candidate's success. Now, if this conduct be justifiable on the ground of expediency, what is to hinder any other bishop, in any other diocese, from bringing forward a series of questions that shall involve a different interpretation of the Articles? The bishop of Peterborough is a most decided anti-Calvinist. But there *have been* Calvinistic Bishops of the Church of England; and there may be such bishops still. What, I ask, is to prevent them from proposing questions, in conformity to their peculiar opinions? Thus the tests of orthodoxy may vary, *ad libitum*. And as formerly, in the matter of singing, "some followed Salisbury use, some Hereford use, some the use of Bangor, some of York, some of Lincoln;" so, in the far more important matter of religious belief, there may be different *uses of orthodoxy*, in different dioceses; and every candidate for holy orders may be required to adopt *the use* of the diocese where he is to be admitted.

There is something in this objection so very obvious, that it could not have escaped the observation of a person of such acuteness as the bishop of Peterborough. When framing his Eighty-seven Questions, his lordship surely must

have foreseen that his conduct might be imitated by some future bishop, who might enforce eighty-seven other questions of an opposite tendency. And is his lordship prepared to think lightly of the evil consequences of such a result?

Let us next consider *the view which some of our most eminent divines have taken of the Church Articles*.—I shall content myself with mentioning two distinguished names; those of Bishop Burnet and Bishop Horseley, both anti-Calvinists in their own religious opinions, and both divines of great learning and abilities. The opinion of the latter prelate is well known; that even a Calvinist of the higher order may be a consistent member of the Church of England.*

With respect to Bishop Burnet, it will be sufficient to notice his remark upon the Seventeenth Article; that, though an Arminian may honestly subscribe that Article, yet a Calvinist needs feel less scruple in so doing,—as the language in which it is couched seems rather to favour his view of the Divine decrees, than the contrary. Nor do these opinions, supposing them to be well-founded, form any just ground of objection, either to *the doctrinal sufficiency of our Church Articles*, or to *the Christian integrity of the framers of them*. Upon all *points of vital and fundamental importance*, they speak a language which cannot well be misunderstood or evaded. But, upon *subjects of a less essential and more difficult and doubtful nature*, our Reformers appear to have *studiously* worded some Articles, and particularly the Seventeenth, so as to enable persons to subscribe who

* Bishop Horseley, in his remarks upon Dr. Priestley's second series of letters, has the following words: "Perhaps, in point of true doctrine, the language of our Articles agrees more nearly with the Calvinistic, than with any other Protestant Confession except the Lutheran."

were distinguished by considerable shades of difference in opinion.*

If such were their design, as I humbly presume it might be, the inherent defects of language, so much complained of by philosophers, would tend to promote and favour it. Persons holding different tenets, of minor importance, might subscribe, and yet subscribe honestly, and *ex animo*; because some of the sentences would admit of a variety of meaning, without any departure from the strictness of literal interpretation. Every one sees this to be the case, with respect to the Article of *our Lord's descent into hell*. There appears to me, also, an almost necessary ambiguity in the Eighteenth Article, relating to the salvation of the heathen. Two persons,—one of whom believes that no heathen can be saved, without the knowledge of the Gospel, and the other that some heathen may possibly be saved, through the merits of the Redeemer, who yet never heard of his name,—may both honestly and conscientiously subscribe that Article, because both may subscribe it without departing from a construction of which the letter of the Article will fairly admit.

In points of minor importance, therefore, (for I confine myself to these,) the expression of our Articles is not always so determinate as to exclude individuals holding a difference of opinion. I object, therefore, to the bishop of Peterborough's Questions, not because they are of an anti-Calvinistic tendency, but because they presume

*The writer wishes to express himself, here, with doubt and hesitation, and only states his opinion as not an improbable conjecture. Whether, however, the framers of our Articles worded some of them loosely *by design* or not, it may be still true, that some of their sentences are, *in point of fact*, loosely worded, and consequently they admit of some difference of opinion among persons who subscribe them honestly, according to what they conceive to be their literal interpretation.

to settle matters which our Reformers thought proper to leave in some degree of doubt and uncertainty; because they peremptorily shut the doors of the sanctuary against a number of candidates whom those Reformers would certainly have admitted: because they erect a barrier where no barrier was designed to be raised; and lastly, because they set at nought the deliberate opinions of some of the most learned, candid, and able divines of the Church of England,—divines whose authority (as far as mere authority ought to go) the bishop of Peterborough must himself respect, in common with every good judge of what is sound in reasoning, and valuable in sentiment.

The bishop's defence of his Eighty-seven Questions rests chiefly upon the two following grounds: first, *the possibility of mistaking or evading the sense of the Thirty-nine Articles*; and, secondly, *his right of examining candidates for orders with respect to doctrine, as well as with respect to morals and literary attainments*.

It is certain that the sense of the Thirty-nine Articles *may* be mistaken or evaded; that is to say, it may, perhaps, in some cases, be undesignedly mistaken, through obliquity of intellect, or through the force of prejudice; or it may be intentionally evaded, through a want of honesty and integrity in the subscriber. Both these things are possible. But will the Eighty-seven Questions afford any absolute security against the occurrence of these evils? Is it not *possible* that the bishop of Peterborough himself, since he will not, I am sure, profess to infallibility, may have misconceived the sense of some Articles of our Church? Or, supposing him to have been so happy as to be free from all mistakes, will he affirm that his own Questions are quite incapable of being evaded? I give him full credit for having woven a net of ingenious intricacy and minuteness; a net, whose

meshes are so small that certainly no fish of common size can escape between them; but I should still hesitate to say that all escape was utterly impracticable. The bishop has evidently *no* security, if a candidate be dishonest, and subscribe to his Questions, as many have subscribed to the *Thirty-nine Articles*, in the light of mere *Articles of peace and union*. And, even supposing the candidate to be honest, but at the same time to differ somewhat in sentiment from the bishop, perhaps, after all, the letter of his Questions may not be so carefully framed in every particular, as never to admit of a twofold interpretation. If this be the case, what becomes of his pretended security against error and evasion? The Church Articles, he says, may be evaded; but so possibly may *his own*.

Perhaps there has never been any document, even of a legal kind, so worded as to be absolutely secure from the possibility of evasion. And if the best lawyers be unable to accomplish this desirable purpose, with the help of all their endless train of *synonymes, salvoes, provisos, and repetitions*, will the bishop of Peterborough pretend that *he* has succeeded in framing a list of queries, the purport of which no dulness can mistake, and no ingenuity can overleap.

The other plea which the bishop employs to justify his conduct, is *his right of examining candidates for Orders, with respect to doctrine, as well as with respect to morals and literary attainments*.

I do not mean to deny this right, under certain limitations. A bishop is undoubtedly at liberty to put questions to his candidates, relative to doctrine, either by word of mouth or in writing. These questions may be of two kinds: Either they may relate to subjects which, by the general consent of our church, are considered *fundamentals of Christian doctrine*; or they may refer to *matters of greater*

difficulty and less vital importance.

If, in examining a candidate with respect to doctrine, a bishop find that the person before him, though willing to subscribe the *Thirty-nine Articles*, betrays erroneous opinions concerning some doctrine which those Articles clearly and positively inculcate as a fundamental point of the Christian religion, (such, for example, as the doctrine of original sin, or that of the Divinity of our Saviour,) a sense of duty will unquestionably oblige him, under such circumstances, to pause with his scholar; to remind him of the solemn engagements upon which he is about to enter; and to point out to him both the error of his opinions, and the inconsistency of his intended subscription to our Church Articles. Should he persist in his heterodoxy, perhaps the bishop may have a right to refuse him ordination, notwithstanding his professed readiness to subscribe. The case which I have here stated is a very possible one. But I conceive that the bishop may not have the same right of rejection, if he only detect in his candidate a difference of opinion with himself, respecting questions of minor importance, and matters which have produced a disagreement among several of the ablest and most learned divines of our church. Of this kind I consider (though not myself a Calvinist) certain opinions connected with the very difficult subject of the Divine decrees. To come fairly to the point, an Arminian or anti-Calvinistic bishop of the Church of England has no right, in my humble opinion, to reject an applicant for holy orders, because that applicant cannot subscribe the Seventeenth Article precisely in the sense in which the bishop himself holds it. The candidate in question may maintain, with some show of reason, that his opinions are capable of being supported by a literal construction of the article. He may maintain, what is perfectly undeniable, that several

ornaments of the church, generally considered orthodox divines, have explained this Article rather according to his interpretation than according to that in which the bishop proposes to explain it. He may contend that those lights of our Protestant Establishment, and of Christendom at large, Hooker, Hall, Usher, Leighton, Beveridge, were most assuredly not decided anti-Calvinists, though they might not, and certainly did not, call Calvin their master, nor imbibe all the hard notions of that celebrated Reformer on the subject of the Divine decrees. This defence of his subscription, the supposed candidate may assuredly set up; and it is a defence which ought to secure him from being rejected by an English bishop, if no better accusation of false doctrine can be alleged against him. The bishop may, if he please, argue with him upon such points, and endeavour, by all fair means, to bring him over to his own opinions; but he is not generally justified in rejecting such a candidate.

These remarks, imperfect as they are, may be of some use, if they tend to throw any light upon the following somewhat difficult question: *How far a bishop of our church may properly extend his doctrinal examination of a candidate for holy orders beyond the required subscription of the Thirty-nine Articles.*

I have now touched upon all those points which I consider absolutely necessary to a plain statement of the controversy respecting the Peterborough Questions, and have endeavoured to bring that controversy within the narrowest compass that is possible. An examination of the doctrines inculcated by the Questions themselves, is no part of my design, and would evidently lead to a discussion extending far beyond the limits of a single paper. If, as the Christian Observer and other respectable authorities have attempted to prove,

the bishop of Peterborough's queries do really involve in them very questionable doctrine respecting some of the fundamentals of our common faith, it is a circumstance which forms an argument, *a fortiori*, against the propriety of his enforcing these novel requisitions. But this is a view of the subject with which, at present, I shall not meddle. The great advantage attending my very abridged view of the subject is this; That the above objections, if just and well-founded, seem decisive of the controversy, *independently of other considerations*. Those who perfectly agree with the bishop of Peterborough in doctrine, may still disapprove of his proceeding, and ought to express their disapprobation of it on the grounds above mentioned.

The author of these remarks is far too humble an individual to render his name of any consequence either to the bishop of Peterborough, or to persons of inferior pretensions to his lordship. But he is one who, however humble, presumes to be a thinker for himself, and who feels persuaded that truth and reason will lose none of their weight with a candid and enlightened mind, for want of being backed by influence or supported by authority. He has no desire to speak of the Bishop of Peterborough in any other terms than those of respect. The station, learning, and abilities of that prelate entitle him to consideration. Christian candour would be slow to impute his conduct, in this affair, to any motives but a concern for what he esteems to be the true interests of the church. But he may possibly be mistaken with respect to her true interests. His plan may have been more hasty than wise; and, if so, he can lose no honour, but will acquire credit, by renouncing it. Why will he disturb the peace of our church, by persisting in a measure of such questionable propriety, to say the best of it;—a measure, too, in which he can get

no one of his episcopal brethren to second him, and which possibly, sooner or later, he may find himself compelled to abandon?

I am, sir, &c.

CLERICUS.

FAMILY SERMONS.—No. CLXIII.

1 Cor. iii. 11.—*Other foundation can no man lay than that is laid, which is Jesus Christ.*

THE Apostle Paul had been the honoured instrument in the hand of God of planting a Christian church in Corinth; but after his departure, false teachers had entered in, and unsound principles been introduced among his converts. In the chapter before us, he is warning them against these innovations; assuring them, that however plausible any scheme of faith or morals might appear, if not grounded on Jesus Christ, the foundation-stone of the church, it was utterly vain. There could be no other true support either for a church or individual than that which God himself had laid, and on which the Apostle, as his servant, had been careful to found the infant Christian society at Corinth. He came to them “determining to know nothing else among them save Jesus Christ and him crucified;” and “his speech and his preaching were not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power; that their faith should not stand in the wisdom of man, but in the power of God.”

In discoursing from the words of the text, I shall endeavour,

First, To point out some of the false foundations which men attempt to lay in the concerns of religion.

Secondly, The only true foundation. And,

Thirdly, The superstructure which we ought to erect upon it.

First. In mentioning some of the false foundations which men attempt to lay in matters of religion, it is

necessary to begin with that fundamental error, that mere natural reason is able of itself to attain to all necessary knowledge of spiritual things. How unfounded is such an idea, will be evident when we remember that even the wisest of the heathen, relying on this boasted source of information, “became vain in their imaginations, and their foolish hearts were darkened: professing themselves to be wise, they became fools.” Nor, to the present moment, though we are blessed with a full revelation of the Divine will, can any person come to a saving knowledge of true religion in a proud reliance upon his own wisdom in unfolding and applying the sacred record. The Colossians, thus leaning to their own understanding, were turned aside from the simplicity of the faith; and, as St. Paul expresses it, were “spoiled by philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” The church of Corinth, and other churches, were prone to a similar self-confidence; and accordingly the Apostle frequently enforces the doctrine, that “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” They require the eyes of the understanding to be enlightened by the Holy Spirit, and a docility of heart and a willingness to live according to the will of God. The necessity of such an humble submission to the declarations of God’s word is frequently enforced in Scripture. “If any man among you,” says the Apostle, a few verses after the text, “seemeth to be wise in this world, let him become a fool, that he may be wise: for the wisdom of this world is foolishness with God.”

We cannot then lay a safe foundation for our future hopes in any dictates of our own unassisted reason, but must come simply to the

Scriptures for instruction, in humble reliance upon the grace of the Holy Spirit to open our understandings, and to incline our hearts to know, believe, and practise what God has there enjoined upon us. We must also beware, that even with the Scriptures in our hands, we do not, as, alas ! too many do, still continue to lay a false foundation.

Some, for instance, build upon the ground of their outward privileges. They are Christians, in a general sense, by a national profession of faith, by partaking of the sacrament of baptism, and by an assumption of the Christian name. They perhaps also place much dependence upon being among the professed members of a pure and apostolic church. But with all these privileges, they may still be persons of corrupt principles and wicked practices; and may be following much the same evil courses as the unbaptized heathen themselves. And if such be the case, what will their religious privileges profit them ? The Christian name is no better than any other name, if unattended by Christian principles and a Christian character. Baptism avails nothing as a sign, if the thing signified be wanting. We are "buried with Christ by baptism into death," not as a mere form, but in order that "like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." It is an invaluable privilege to have the many means of grace which we enjoy ; but if we profit not from them, if we do not receive the Gospel in our hearts, and set it forth in our lives, what will be our gain in the end ? Will it not be said to us, as to the city of Capernaum, which had enjoyed the special privilege of our Lord's ministry, "And thou which art exalted unto heaven shalt be brought down

unto hell ; for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day ?"

Others build upon the foundation of their supposed good works ; not perhaps wholly to the exclusion of the Saviour's sacrifice, but in conjunction with his merits, which they hope will make up for their defects. It is painful to observe with what slight materials, and on what an unsound foundation, persons often build their hopes for eternity. There are those who, if they pay their debts, keep clear of human laws, and maintain a fair reputation before men, trust that their mountain standeth strong, and confidently speak peace to their souls. Others go a little farther, by adding to these moral virtues a decent observance of religious forms and ceremonies, with perhaps occasional acts of self-denial and charity. But whatever may be the particular shades of distinction, all such pleas rest upon the foundation of human merit, and are therefore unsound and unscriptural. They cannot stand the strict search of Him who knows the most hidden sins of the heart ; who will bring into judgment every secret thing, and demand an account for every idle word. To seek justification from a law which requires perfect and unerring obedience, and which daily and hourly condemns us, is assuredly to build on an insecure foundation. Plausible as the scheme of justification by works may appear to the natural mind of man, it is seen in all its folly and presumption, the moment it is examined by the light of Divine truth : for how shall man be just with his Maker ? or where can a fallen, guilty, and helpless creature find refuge in any obedience of his own, which can bear the scrutiny of the all-seeing eye of an infinitely just and holy God ?

Secondly. There is then but one solid foundation for our hopes : namely, "the obedience unto death" of the incarnate Son of

God. "Other foundation can no man lay, than that is laid, which is Jesus Christ." This is the stone which in every age has been set at nought by the careless and the hardened sinner, and by the presumptuous pharisee, but which is the head-stone of the corner of the spiritual edifice. "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." There is no other foundation for *pardon*, for we had all sinned; and the wages of sin is eternal death. We had "destroyed" ourselves; we had no power of ourselves to help ourselves; but "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." There is no other foundation for *justification*. We could not appear before the throne of God on the footing of personal merit. We had no righteousness of our own; but "the righteousness of God is by the faith of Jesus Christ unto all, and upon all, them that believe." He "is made unto us righteousness," so that all who believe in him are justified freely from all things; "he is the end of the law for righteousness to every one that believeth." In short, he is the source of wisdom, and strength, and perseverance, and spiritual life here, and eternal life hereafter; all these benefits flow from the atonement and grace of Christ, and the promises of God made to us through him. If we take from the Scriptures the doctrine of our Lord's divinity and incarnation, his all-perfect sacrifice, example, and intercession, we blot the sun from the Christian firmament, and leave nothing to guide us, amidst the storms and darkness of our mortal nature, to the haven of eternal rest.

Thirdly. But it is necessary to inquire, in the last place, what we are to build upon this foundation. It is not enough to dig deeply, and to lay a solid basis; we must go

CHRIST. OBSERV. No. 247.

on to raise a suitable superstructure. The Apostle, in the verse preceding the text, after saying that the foundation of the Corinthian church had been rightly laid, adds, "But let every man take heed how he buildeth thereon." During the Apostle's absence, false teachers had erected a fair and showy edifice, but it was composed of unsound materials: the converts whom they had admitted into the church were erroneous in doctrine, or their conduct was inconsistent with their profession. And as of churches, so also of individuals; notwithstanding great zeal for some of the doctrines of the Gospel, and, it may be, with a right knowledge of the basis of scriptural principles, there may be no marks of progress in holiness of heart and devotion of life. It is therefore necessary to ask ourselves what are our fruits, as well as our professions. If any man build upon the right foundation, "gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." We must therefore be careful to look to the spiritual edifice, as well as begin on a right foundation. Having believed, we must be zealous to maintain good works. We must add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. To suppose that we can arrive at heaven in any other way than by sanctification of the Spirit, as well as belief in the truth, is to overthrow the true foundation, as much as if we built upon the ground of human merit. Our Lord died to purify to himself a chosen

people, zealous of good works. We are commanded in his name to be holy, for God is holy. "Know ye not," says the Apostle, pursuing the metaphor in the text, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." It is a dangerous delusion to suppose, either that a correct creed will save us, or that any impressions on the mind or imagination will be allowed to stand as substitutes for the duties of a holy and obedient life. We are required to present our bodies as a reasonable and lively sacrifice to God; to love, serve, and obey him with all our heart, and soul, and mind, and strength. We do not build on the right foundation, unless reposing by faith upon our Saviour alone for pardon and justification, we earnestly endeavour to tread in his footsteps; to live holy, justly, and unblameably; and to adorn his doctrine in all things. Every day ought we to be making progress in religion; forgetting those things which are behind, we should press forwards towards those which are before, for the prize of the mark of our high calling of God in Christ Jesus. We should be careful to secure valuable and durable materials for the spiritual edifice, gold, silver, and precious stones, all the graces and virtues of the Christian character, avoiding not only whatever is fundamentally unsound in doctrine, or grossly vicious in life, but every thing that would in the least degree blemish the spiritual edifice—the wood, hay, stubble which must be consumed, and bring loss to the unwise builder, even though his work should not wholly perish, being grounded in the main on the right foundation, and composed of many of the properties which belong to the genuine Christian.

In conclusion, let us adore the grace and mercy of God in thus laying in Zion a foundation stone, elect, precious, on which we may

safely build our eternal hopes. What no scheme of human devising could have effected, God has accomplished, by laying help upon One that was mighty; by making Him who knew no sin to be a sin-offering for us, that we might be made the righteousness of God in him. He has also promised us his Holy Spirit both to lead us to this Saviour for pardon and justification, and to enable us henceforth to walk in the ways of his commandments. Thus every necessary provision is made on the part of God for our salvation: the foundation is firmly laid in the gift of his Son, as our Redeemer and Intercessor, and of the Holy Spirit as our Sanctifier, working in us both to will and to do of his good pleasure. If we perish, we perish wilfully. Nothing is required of us but that we should come to the Son of God for life, and, believing in his name and depending on his Holy Spirit, devote ourselves diligently to his service. And this is no harsh requirement: it is truly a way of pleasantness, and a path of peace. It is living up to the real dignity and design of our nature: it is commencing on earth the blessedness of heaven itself.

To the Editor of the Christian Observer.

IN order to the word of God having its full effect "for reproof, correction, and instruction in righteousness," it is necessary to perceive its precise meaning and force; but, notwithstanding the labours of so many men of learning and discernment, it is evident that many passages, even in the New Testament, remain yet enveloped in considerable obscurity. This appears to me to be in some measure the case with the passage in the 16th chapter of St. John's Gospel, verses 8—11. "And when He [the Holy Spirit, the Comforter,] is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not in

me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.”—No explication which I have had an opportunity to notice of this passage, has rendered the argumentation of our Lord sufficiently clear to my mind. I offer the following thoughts on the subject, without any great degree of confidence as to their appearing sufficiently elucidatory: but I trust they may at least have the effect of exciting useful discussion.

I would just premise, that the Saviour's argumentation appears to me to proceed upon the expediency and necessity of his leaving the world at large, as well as his immediate disciples, in their present state. The following paraphrase and observations will suffice to show the reader that view of the passage which I wish to present.

“Of sin, because they believe not on me.”—The world have not believed on me; it is expedient, therefore, for them as well as for you, that I go away; the divine constitution of grace requires it. After my exaltation to the mediatorial throne of glory, I will send down in my place the heavenly Paraclete, my Advocate, the Holy Spirit of truth, the divine internal influential Teacher, who will show them that their not having believed on me was their great crowning sin, which could proceed only from the deep corruption of their nature, and which above all things proves, that “the carnal mind is enmity against God,” since the manifestation of the Divine law, on the one hand, and of the Divine mercy and grace on the other, only excited in them the more deadly hatred. By his teaching, they shall be brought to look on me whom they have pierced, and shall mourn. (Acts ii. 22—24, and 32—41.)

“Of righteousness, because I go to my Father, and ye see me no more.”—Of righteousness also shall

he be the effectual Teacher. I go to the Father, and men see me no more (2 Cor. v. 16;) but he will convince them that I suffered for their sins, and rose again for their justification: and in consequence of my ascension on high to receive gifts for men, I shall by his Divine influences be revealed as the Lord their Righteousness. In me shall all the seed of Israel be justified, and shall glory.

It strikes me as not improbable that in this verse there is a reference to the scape-goat. By his knowledge shall my righteous Servant justify many, for he shall bear (and bear away) their iniquities.

“Of judgment, because the prince of this world is judged.”—The wrath of God shall be revealed from Heaven, against all ungodliness and unrighteousness of men. Satan hath hitherto reigned the god of this world: his empire over the nations of the earth has been almost wholly undisturbed through a long succession of ages: idolatry, and all the other awful consequences of his domination, God hath hitherto, as it were, “winked at.” But now his exclusive reign amongst the Gentile nations is about to terminate; now is that revolution about to commence, which will end in his being entirely cast out. (John xii. 31.) Yea, even you, my timid disciples, who now feel as though you would be desolate and helpless orphans, if left by me, shall, after my departure, under the influences of the Divine Spirit, be armed and sent forth on this mighty warfare; every where declaring the inextinguishable wrath of God on all who continue the adherents of satan; turning men from darkness to light, and from the power of satan unto God; and convincing persons of all conditions, capacities, and attainments, and however entrenched in prejudices, that your crucified Master shall one day judge the world in righteousness, and finally pronounce upon the ungodly, “Depart, ye cursed, into everlasting fire,

prepared for the devil and his angels."

I apprehend the further this passage is considered, the more clearly will it appear that this promised instruction respecting sin, righteousness, and judgment, was design-

ed to comprehend every thing that was necessary to the formation of the full Christian character, and to the establishment of the Gospel on the earth.

J. M. W.

Miscellaneous.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(Continued from p. 346.)

Salem, 24th Feb. 1821.

In my last, after giving you, I think, what you would consider an encouraging picture of the present state, and still more so of the future prospects, of religion in this country, I expressed my regret that Unitarianism had acquired so much influence, and promised to say more on the subject in my next. From all I can learn, it appears that Unitarian opinions have been entertained in New-England for fifty years at least, and perhaps much longer. Generally speaking, however, they were not very openly avowed, till much more recently; some of those who held them concealing their sentiments because they were unpopular,—others because they felt indifferent about them,—and others, more reflecting and philosophical, because they conceived that their extension would be most effectually promoted at that particular time by reserve and caution. The first Unitarian congregation formed in America, was established in the King's Chapel soon after the Revolution. This was the chapel in which the Governor worshipped; but becoming afterwards private property, and the majority changing their sentiments, they expunged from the church prayers all allusion to Trinitarian doctrines, and openly denounced the Trinity. The minority of course retired. In 1792

a Unitarian congregation was formed at Portland, in the district of Maine; and another at Saco, a small town twenty miles further to the south. Both these congregations soon expired; but I regretted to find, when at Portland last Sunday, that another congregation was established there, and that the legislature of the newly elected State of Maine, who were then sitting, were debating on a bill which would have a tendency, (if indeed it were not one of its immediate objects,) to favour the extension of Unitarian sentiments. The sermon of the minister of the Episcopal church which I attended, was on the duty of contending for the "faith once delivered to the saints," and had a specific reference to this bill. As Unitarian sentiments became more general, they were gradually avowed with less reserve; yet the pulpits of many ministers who were supposed to have imbibed them, gave no evidence of the fact, except that of *omissions*. This at length brought upon them the charge of insincerity from their more orthodox brethren. The imputation was repelled with warmth; and the public were left in great doubt as to the precise sentiments of many of their pastors. Dr. Morse, who had been the most prominent of those who publicly manifested their regret at the defection of their brethren from the common faith, was accused of misrepresentation; and the most candid felt it almost impossible to arrive at the real state

of things. At this time, Dr. Morse happened to meet with Mr. Belsham's *Life of Lindsay*, in which he found his own representations borne out by letters and documents transmitted from Boston by the Unitarians themselves. These he strung together in the form of a pamphlet, under the title of "*American Unitarianism; or a brief History of the Progress and present State of the Unitarian Churches in America; compiled from Documents and Information communicated by the Rev. James Freeman, D. D. and William Wells, jun. Esq. of Boston, and from other Unitarian Gentlemen in this Country. By the Rev. T. Belsham, Essex Street, London. Extracted from, &c. &c.*" This pamphlet was eagerly read, and produced a great sensation. It disclosed the actual state of things, brought the question to issue, and ranged in opposite ranks those advocates of conflicting sentiments who had hitherto been confusedly intermingled. A paper controversy has since been carried on at intervals, as particular circumstances or occasional excitement prompted; and both parties, as usual, claim the victory. In the mean time, however, Unitarianism has advanced; but although it is painful to see that it prevails to a considerable extent, Dr. Morse assured me that he did not believe it was gaining ground at present. If the number of its advocates seems to have augmented during the last year or two, he was disposed to ascribe the apparent increase rather to a more open avowal of their sentiments by many who were Unitarians before, than to a more general conviction of the truth of Unitarianism.—Of the present numbers of the Unitarians, I can give you no idea. There are comparatively few, except in New-England; and very few there, except in the towns on the coast. In Boston, I believe there are seven or eight congregations of Unitarians of different shades. In Baltimore, a splendid and costly Unitarian

chapel was lately completed; but I was told that it is almost entirely mortgaged to the banks. In Philadelphia there is a small Unitarian chapel. In New York, a new Unitarian chapel, or what the orthodox consider as such, was opened, while I was there, by Mr. Everett, the Professor of Divinity from Cambridge, (Massachusetts.) I was told it was numerously attended, as Mr. Everett has some reputation, but that it was generally rather frowned upon. As, however, those whom I heard speak of it, were among its strongest opponents, I know not how far to conclude that that was the case. The chapel was opened on a week-day, and the minister was said not to dwell at all on doctrinal points—a line of conduct you would anticipate from a sagacious advocate of *his* scheme.

But Boston is the head-quarters of Unitarianism; and many of the Unitarians there are so amiable, and so intelligent,—possess so much practical kindness, and so many social virtues,—as to exert a powerful influence in favour of their opinions, and to shame many a narrow-minded, indolent professor of a purer faith;—a faith which too many of us are apt to forget it is our duty to *illustrate*, as well as to maintain,—and to exhibit not merely as a dry system of restraint and prohibition, but as a source of the most generous incentives to excellence in all that is "lovely and of good report."

There are many things in the situation of the respectable classes of society in Boston, which are calculated to promote the extension of Unitarianism. In the first place, the strong traces which still remain of those habits of order and morality which their religious forefathers left as a rich inheritance to the population of New-England,—habits intrinsically valuable, and entitling the possessors to esteem, but rather apt perhaps to lull asleep any suspicion of error in the creed with which they are found connect-

ed. 2dly, A consciousness of literary superiority to the rest of the Union; an undue appreciation of *talent* in the estimate of character; and an association adroitly established between liberality and Unitarianism—all strengthened, if not produced, by proximity to the most celebrated university in the United States, where the principal professors are Unitarians, and the system, though ostensibly neutral, is Unitarian also. 3dly, A state of worldly ease and comfort, in which the necessity of religious consolations is apt to be less strongly felt, and their foundation to be investigated with less trembling solicitude than under poverty and affliction.

I am not, however, without hopes that the tendency of these circumstances will be fully counteracted by a more auspicious influence; I mean, the influence of the warmer piety, the more evident spiritual-mindedness, the more obvious *interest* in religion, which characterize many who hold the opposite sentiments, and which give to their opinions a persuasive air of sincerity and truth. In fact, so naturally does a high degree of religious sensibility appear to result from correct and deep views of religious truth, that opinions which are seldom found in connexion with devotional fervour, seem to want one very important credential of their authenticity. Many of the orthodox to whom I allude, are not only pious but learned, of irreproachable moral character and acknowledged liberality, and are engaged in a course of active efforts in their Master's cause. Among them are to be found all the most strenuous supporters of Bible Societies, Missionary Societies, and Sunday Schools. Indeed, the American Missionary Society, you are aware, had its origin in this part of the country, where it still maintains its head-quarters, in the very focus of Unitarianism. All this is the more important, as New-England is the "*Officina Gentium*" of Ame-

rica, and is destined to supply much of the *population*, and impress its own features strongly on the *character*, of the new States.

With respect to the ministers,—Mr. Dwight among the Congregationalists, and Dr. Jarvis among the Episcopalians, occupy stations of peculiar importance, and seem likely to effect much. The former is the son of Dr. Dwight, the late eminent Professor of Yale College, and is apparently of respectable talents and great activity. The latter is the son of Bishop Jarvis; and I am disposed to believe the most learned, and, as respects most of the duties of his responsible office, the most accomplished, Episcopal clergyman in America. He has a high standing in society, possesses great personal respectability, and was appointed some months since to the new and handsome Episcopal church in the most fashionable part of Boston. Many of the most respectable inhabitants of Boston have joined his congregation—not a few from Unitarian societies.—Many families are divided in their religious sentiments; some of the members attending the Episcopal, others the Unitarian churches.

The most portentous feature in the history of the present state of Unitarianism in this country, is the strong hold it has obtained in Cambridge college, near Boston; the most extensive, and, in a literary point of view, the most respectable college in the Union; in which also a large proportion of the most influential persons of the nation are educated. Many parents are prevented by religious considerations from sending their children thither; but I wish I could say the objection was more general. This, and perhaps Transylvania university at Lexington, are happily the only colleges under the influence of Unitarian sentiments. Yale College, Princeton, Columbia, and all the others that I am acquainted with, are opposed to them; and Yale College has the happiness of

having its principal professors men of decided piety. But the noble Theological Institution at Andover, liberally endowed, formed for the express purpose of raising up able champions to contend earnestly for the faith at home, and accomplished missionaries to diffuse it abroad, blest with learned and pious professors ardently engaged in the great objects of their institution, presents perhaps the most cheering view. The only confident assurance, however, of the triumph of truth, is to be found in the promises of Him who has infallibly predicted its universal reception.—I am glad I have done. It is a painful office to remark on what appear to be the doctrinal errors of others, when conscious of so many practical errors of our own. But I could not refuse your request.

Salem, 26th February, 1821.

In my letter of the 24th I had no room to advert to the state of morals and manners in the United States; and as these were among the topics on which you requested information, I avail myself of a little leisure to-night to comply with your wishes. I must, however, remind you, that I do not pretend to give you an accurate picture of American morals, (a task to which I feel myself incompetent, although I have purposely deferred writing on the subject till on the very eve of embarking,) but merely to send you the observations of a solitary traveller—the impressions I have received in passing rather hastily over this extensive country.

If I were writing to a less judicious friend, I would also remind him that I do not feel myself responsible for any general conclusions he might draw from particular facts, or bound to reconcile the discordant inferences he might deduce from my statements. I am answerable for the facts *only*; and if they sometimes leave you in an unsatisfactory state of suspense, from which you are strongly tempted to relieve yourself by jumping to a

conclusion, I can only assure you, that I am often in the same predicament, and would gladly relieve us both by some bouncing assertions, if I could do it with sincerity; but there have been *bounces* enough on the subject of America already.

The state of morals differs so much in different parts of America, that no general description would be applicable to the whole. Indeed, one might almost as well attempt to include in any general description the various countries of Europe as the United States of America; for although a uniform system of government produces many prominent features of a common character in all the members of this great confederation, yet the wide range of climate embraced by its extensive limits, the great variety of habits, objects, and feelings, and especially of political and religious sentiments, which prevailed among the first settlers of the different States, the diversified pursuits and occupations of the present inhabitants, the admission or proscription of slavery, and a thousand other circumstances, have contributed to establish the most marked distinctions, and often to present the most striking contrasts, between the several sections of the Union. All this must render any general account of American morals a little prolix and perplexed. I will rely, therefore, on your indulgence, and will commence with what has long been considered a crying sin throughout the Union—intemperance.

The habitual use of ardent spirits is indeed very general. Even in the Eastern States it is not uncommon; but in the Middle, and still more in the Southern, States it prevails to a lamentable extent. Under the denominations of anti-fogmatics, mint julep, and gin sling, copious libations are poured out on the altars of Bacchus, by votaries who often commence their sacrifices at an early hour in the morning, and renew them at

intervals during the day ; and yet I have not seen six instances of brutal intoxication since I landed in America,—nor, except among the poor corrupted frontier Indians, twenty cases in which I had reason to believe the faculties were in any degree disordered. The decanters of brandy which are placed on the dinner tables at the inns for the guests to help themselves, without additional charge, I have never seen used but with moderation ; and, on the whole, I would say decidedly that, taking America generally from Maine to Louisiana, (you know that I have seen few of the Western States,) the sin of drinking to excess prevails less extensively there than in England—that, whatever may be the injury to the constitution from the common use of spirits instead of malt liquor, there is less derangement of the faculties, less waste of time, and perhaps of money, and far less misery entailed on suffering families from intemperate drinking in this country than in our own. There is, indeed, a far more dreadful squandering of time in bar-rooms in many parts of America ; but it is in cigar-smoking, and is not generally attended with pinching effects, or a deserted wife or hungry children.

Drams are taken, as it were, “*en passant*,” solitary, and in a parenthesis ; not in a social circle round a blazing fire, where I at this moment see John Bull sitting in an old arm chair, a three-legged deal table before him, his heart expanding as his blood warms, one hand on the knee of his next neighbour, or patting him on the back, the other pushing round the common tankard, the bond of good fellowship, which after a few more circuits will too probably convert this exhibition of rude enjoyment into a melancholy scene of intoxication, in which man defaces the image of his Maker, and degrades himself to a level with the brutes.

In the higher classes, there is

great moderation in the pleasures of the table, in the Eastern and Middle States at least : and, as far as my experience goes, in the *highest* circles in the South. In Boston, New-York, and Philadelphia, even *parties* seldom dine later than three o'clock, (there are some exceptions,) and they usually disperse after taking two or three glasses of wine. What may be the case at the parties of dissipated young men, or at public dinners ; whether there is a Madeira gauge for Republicanism, as we measure loyalty by Port, I do not know. At a public agricultural dinner, at which I was present, where there were one or two hundred persons in the company, there was the greatest order and moderation : and all rose to return home in about an hour after dinner.

With regard to some other immoralities, if they exist in the same degree as with us, which I am disposed, from the prevalence of early marriages to question, it is under the shade of secrecy ; for the cities, except New-Orleans, present nothing of the disgusting effrontery and unblushing profligacy which the streets of our large towns exhibit after dark ; and in the country, as you may have observed in my letters, the female manners are distinguished by a very remarkable degree of propriety. Indeed, I hardly know any thing which has struck me more in America than the respectable demeanour of the females of all ranks of life, and the evident attention in the domestic economy even of taverns or inns to exclude them from situations in which they might be exposed to insult. In New-Orleans, indeed, the picture is almost totally reversed. It must not be forgotten, however, that New-Orleans is still in many respects rather a French or Spanish than an American city, and that it is improving just in proportion as it becomes American. The French inhabitants have still an ascendancy in the councils of

the city; and the effect is no less conspicuous in the dirty streets and tainted air, than in its moral pollution. Before long, I trust, its streets will be cleansed by conduits from the Mississippi, for which it is admirably situated, and its moral atmosphere purified by the benign influence of religion, which the Christians in the Eastern States, with their accustomed activity, are exerting themselves to extend.

Pilfering, house-breaking, highway robbery, and murder are far less common here than with us: the last three, indeed, are very uncommon, although I have heard of the mail being robbed at least twice since I have been here, and once (in the wild parts of the country, where it is carried on a horse,) with murder and aggravated circumstances of cruelty. Duelling, except in the Eastern States, is more common, and more deadly.

The bribery of subordinate custom-house officers, so disgracefully common in England (not indeed to defraud the revenue, but to obtain despatch) is very rare here. I have been informed by active respectable merchants in New-York and Philadelphia, that they never knew an instance, and should be extremely surprised to hear of one; that in the only case in which they had known of it being even offered, the officer considered himself insulted, and knocked the offender down. In Boston I omitted to inquire on this subject; but in point of morals there is every reason to infer that it stands at least as high as New-York and Philadelphia.

To what extent smuggling, slave-trading, and privateering, under Spanish colours, are carried on, I found it difficult to learn; since these practices, though by no means uncommon, are considered as disreputable as with us, and shun the light. The instances of breaches of trust in responsible situations, especially in banks, of which I have heard in the last twelve months, are disgracefully numerous. This

CHRIST. OBSERV. No. 247.

I attribute principally to the wretched system of the insolvent laws in this country, and the laxity of morals in pecuniary matters which they are calculated to produce. For the particulars of this system, so repugnant to the general intelligence and morality of the country, I refer you to your commercial friends. It is a perfect anomaly, and cannot long exist. Indeed, the Bankrupt Bill has already passed the Senate; and although other business may interrupt its progress through the House of Representatives, it must, in some form or another, ere long become a law, and supersede a system over which, were I an American, I should never cease to mourn, deprecating it as calculated to injure the reputation of my country, and to depress her moral tone.

Lotteries and horse-racing are not uncommon here: the latter is most prevalent in the Southern States, where private race-courses are frequent. Gambling, in the Middle States, I should imagine from all I saw, is about as common as in England: it is far more so as you proceed to the southward, and dreadfully prevalent in New-Orleans, where a license to authorize gambling-houses is sold either by the city or the state authorities: I forgot to inquire which; though in the one case it would throw the blame on the French,—in the other, on the Americans. The licenser is reported to realize a large income from this iniquitous traffic; and the Kentucky boats, which for above a mile line the shores of the Mississippi, are said on Sundays to form one line of gambling-shops. These, with the open theatres, the dances of the slaves in all the environs of the city, and the week-day work which is going on at the wharfs, to perhaps one third of its ordinary extent, present a Sunday-evening prospect you would be grieved to witness.

Indelicate and profane language is less common in the Eastern

States than with us, perhaps equally prevalent in the Middle, and far more so in the Southern Atlantic States; but it is prevalent to an awful degree on the shores of the Gulf of Mexico. These indeed are emphatically, in a moral sense, the benighted regions of America: and yet their natural aspect is bright and beautiful. Often, when at New-Orleans, walking out at sunrise, on the banks of the Mississippi, which a few hours before had been parched and cracked by yesterday's meridian fervour, but were then saturated with the heavy dews, which at that season fell nightly like showers on the mown grass, I have thought that I had never before seen so much to delight the eye, regale the senses, or kindle the imagination;—orange groves with their golden fruit and fresh green leaves; hundreds of cattle half hid in the deep wet clover, which grows wild and luxuriant on the rich alluvian; the sugar and cotton plantations on the opposite bank; and the forest behind them stretching to the boundless prairies of the Attacapas and Opelousas;—above all, the noble Mississippi flowing majestically to the sea, and carrying the imagination thousands of miles up its current, to the sources of some of its tributary streams, near the rocky mountains. I have before alluded to the beauties of the close of day, in a climate so delicious, at that hour, and the succeeding ones, when the vault of heaven has a deeper blue than with us, when

“Milder moons dispense serener light,
And brighter beauties decorate the
night.”

And yet, when I think of the moral pollution which pervades New-Orleans, and the yellow fever which annually depopulates it, or of the intermittents and slavery which infect its vicinities, the rocky shores of New-England have a thousand times more charms for me. There I see on every side a hardy, robust,

industrious, enterprising population; better fed, better clothed, better educated than I ever saw before, and more intelligent, and at least as moral as the corresponding classes even of our own countrymen. Instead of a succession of slave plantations, whose owners by supplying them wholesale, prevent the existence of villages or towns, except at very distant intervals, (the 2000 slaves of one slave-holder, like General ———, would make at least one respectable village of themselves,) I find handsome, thriving country towns on every side; and I have already told you how beautiful a New-England town is, with its white frame-houses, its little courts, its planted squares, its fine wide streets, or rather avenues, and most especially its numerous spires. From one spot I have counted more than twenty-five spires; and yet I have been asked, in England, if there were any churches, or places of worship, in America!

(*To be continued.*)

To the Editor of the Christian Observer.

As an individual who feels anxiously for the public welfare, I beg leave to call the attention of my countrymen to a subject which deserves the serious consideration of every friend of morals and good order; I mean the horrid practice of boxing, now carried to a most afflicting and disgraceful extent in this country. It must strike every considerate observer as a strange national inconsistency, that while we are laudably sending Bibles and Missionaries to foreign nations, such spectacles as that described in the following extract from our newspapers are permitted to be exhibited in the land. What would those poor unhappy heathen, whom we are endeavouring to enlighten and to save, think of our religion and our rulers, if they knew that such scenes and practices are tole-

rated amongst us. I am sure I was never so much affected even with Dr. Buchanan's afflicting description of the scene at the temple of Juggernaut, as I have been with the account of some late pugilistic battles; reflecting that these proceedings took place in a Christian country, among a people professing to teach the way of salvation to the ignorant and superstitious devotees of heathenism. It is certainly delightful to see so many individuals in our land, both in and out of Parliament, using every means to put a stop to the burning of Hindoo widows, and other enormities in foreign nations; but surely something ought to be done towards suppressing barbarous and outrageous practices at home.* The passage to which I allude is as follows:—

“*BOXING.—Great Fight between Hickman and Neat, for Two Hundred Guineas a-side.*—This anxiously expected contest, which was to decide the championship of England, took place between the above combatants, on Hungerford Common, about half a mile from that town. So much interest did the battle excite in the sporting world, that several persons left London so early as Saturday last for Newbury. The road on Sunday, Monday, and all night, up to Tuesday at twelve o'clock, from the metropolis, was thronged with vehicles of every description, all going to the destined spot. The

* I need scarcely remark, that these observations furnish no argument against the continuance of our most zealous efforts for the moral and religious welfare of the heathen; because between them and us there is this essential difference, that *their* vices and enormities are often in concurrence with, or prompted by, their avowed principles, whereas *ours* are in direct opposition to the religion which we profess. We are not to withhold Christianity from a perishing world because all our own countrymen have not profited by its divine lessons.

roads leading from Bristol, Oxford, Gloucester, &c., were crowded with amateurs, anxious to reach the scene of action. Numbers came from Tewkesbury, and even from Birmingham. Most of the sporting characters of the metropolis were of course there. All the inns at Hungerford and Newbury were filled, and the beds were engaged for some days previous.

“At an early hour in the morning the ground was chosen, and a strong 24 feet ring was formed with ropes and stakes brought from the metropolis, being the same that are used in all the great fights. An outer ring was formed, consisting of numerous wagons and of the various vehicles which brought the spectators to the field. This ring was full 40 yards in diameter; and under the judicious management of Mr. Jackson, every thing was so well arranged, that 20,000 persons, who it is calculated were present, had all an excellent sight of the battle. About eleven o'clock the interior of this space was cleared by numerous *chicks* of the fancy, who with long whips drove all around them to the borders of the circle, and the ring was left to amateurs and well-known prize-fighters.”

I omit nearly a column of the details of this ferocious combat, couched in the disgusting technicalities of the pugilistic circles! It is added, in conclusion,—

“Every person present (save and except those who had bet on Hickman) retired from the ground with a feeling of complete gratification at what they had witnessed! Such was the intense feeling excited at Bristol by the above combat, that the streets were crowded as if an election contest was at its height, all eagerly inquiring the result.”

I have only one or two points to notice respecting this scene. The first is, the painful fact, that among the members of this disgraceful and illegal assembly were

to be found too many whose rank, fortune, or other peculiar circumstances, rendered them tenfold more criminal than the general mob of spectators. It is such persons who perpetuate and extend these atrocities, which but for their purse and countenance might be easily and promptly checked.—My next remark refers to the guilt and disgrace which attach to our police for not preventing the recurrence of such scenes. The day, the hour, the site were known to thousands

and tens of thousands of persons from London to Bristol; and, for any thing I know to the contrary, throughout the kingdom; and yet no effectual hindrance was opposed by the magistracy, and no person called to account for being a sharer in the transaction. Surely the laws, if duly enforced, would be found strong enough to prevent such exhibitions; and if they are not, it is fully time they were strengthened.

C.

Review of New Publications.

1. *Thoughts on the Music and Words of Psalmody in the Church of England.* By the Rev. RANN KENNEDY, A. M. London. 1821. pp. 112.
2. *A Charge delivered at the Primary Visitation of Herbert, Lord Bishop of Peterborough, in July, 1820; with an Appendix, containing some Remarks on the modern Custom of Singing in our Churches unauthorized Psalms and Hymns.* London. 1820. pp. 38.
3. *An Inquiry into historical Facts relative to parochial Psalmody, in Reference to the Remarks of the Bishop of Peterborough.* By J. GRAY. York. 1821. pp. 72.
4. *A Selection of Psalms and Hymns for the Use of St. Paul's and St. James's, Sheffield.* Sheffield. 1819. pp. 382.
5. *A new metrical Version of the Psalms of David, with an Appendix of select Psalms and Hymns, adapted to the Services of the Church.* By the Rev. BASIL WOODD, A. M. London. 1821. pp. 343.
6. *Psalms and Hymns adapted to the Service of the Church.* By HENRY LOWE. London. pp. 531.
7. *Songs of Zion, being Imitations of Psalms.* By JAMES MONTGOMERY. London. 1822. pp. 153.

"OF all the services of our church," says Bishop Porteus, "none appears to me to have sunk to so low an ebb, or so evidently to need reform, as our Parochial Psalmody." The evil of which the good bishop complains has long been felt; and every intelligent churchman will concur with that respected prelate in wishing to remove it. But with whom must this work of reformation commence? And in what way is it to be accomplished? Are clergymen and congregations to be restricted to particular versions of the Psalms, or may they have recourse to any versions, according to their taste and judgment? Is it, moreover, lawful to introduce hymns; or are metrical compositions of all kinds, except literal versions of the Psalms, to be absolutely excluded? Mr. Gray and the bishop of Peterborough go chiefly into the subjects connected with these inquiries; while Mr. Kennedy, assuming for the basis of his selection, the old and new versions, dwells rather upon the music of Psalmody, and the rules and principles which are

to guide him in the selection itself. We shall endeavour to state the chief points of the question in such a way as to render it most plain and perspicuous.

1. What was the order of church music prescribed by our Establishment?

Mr. Gray, as he has stated in the introduction to his pamphlet, sent a paper on this subject to the *Christian Observer*, which was published in our Number for March, 1818. By referring to that paper, it will appear that the only church music, sanctioned by primitive usage, adapted to the Psalms and Hymns of the rubric and Bible, and established by the laws of the realm, is the chanting of the pointed Psalter, and the singing of the Liturgical Hymns and of Anthems, as at present practised in cathedrals.* Our reformers, in the time of Henry VIII. and Edward VI., contemplated, as it should seem, nothing beyond this system: the Book of Common Prayer, containing the authorized formularies of the Church of England, makes no recognition of metrical Psalms; and they come not within the scope of any Act of uniformity. On the accession of Elizabeth, church music was placed on the same footing as in the reign of Edward VI.

2. Metrical Psalms were introduced, "after the Geneva fashion,"† by the Reformers who, having fled from the Marian Persecution, returned to England in the reign of Elizabeth.

For the proof of this fact, we again refer to the paper on Psalmody, in our Number for March, 1818. The new method of singing soon became popular; and Elizabeth, who well knew when to urge her own plans, and when to give way to the feelings and wishes of her people, found it expedient to connive at the change. In her Injunctions to the Clergy, in the year 1559, after directing that "there be a modest and distinct

song used in all parts of the Common Prayers of the Church," it is added, "Yet, nevertheless, for the comforting of such as delight in music, it may be permitted, that in the beginning,* or in the end of Common Prayer, either at morning or evening, there may be sung a hymn or such like song, to the praise of Almighty God."† From the indefinite nature of the expression, it is not quite certain, whether the phrase, "hymn or such like song," is meant to indicate *metrical* Psalmody. We are inclined to think with Mr. Gray, that it was a concession to metrical Psalms: especially as they were introduced in that very year, and used precisely in the way specified in this injunction. In proof of this fact, Mr. Gray cites the following extracts from Strype's Annals.

"1559, September, my diary observes, that on the day of this month of September began the new morning prayer at Saint Antholin's, London; the bell beginning to ring at five; when a Psalm was sung after the Geneva fashion, all the congregation, men, women, and boys, singing together."

"1559-60, March the 3d, Grindal, the new bishop of London, preached at St. Paul's Cross in his rocket and chimere; the mayor and aldermen pre-

* Not only this Injunction, but the very title-page of the old version, clearly authorize the commencement of Divine Service with singing. Yet this custom has, in some quarters, been treated as a grievous innovation; so much so that we understand the present bishop of Lincoln, when bishop of Exeter, obliged his clergy, in those cases, where service was opened with a Psalm, to discontinue the practice, demanding by what authority they ventured to introduce singing at the commencement of the prayers. Were it not for the irresponsible power of punishment with which our prelates are armed, his lordship surely would have been reminded by some of his clergy, that the metrical Psalms were expressly "set forth, and allowed to be sung in all churches of all the people together, *before* and after morning and evening prayer."

* See Gray's Inquiry, p. 63.

† Strype.

† See *Christian Observer*, March, 1818.

sent, and a great auditory. And after sermon, a Psalm was sung (which was the common practice of the reformed churches abroad) wherein the people also joined their voices.'

" '1559-60, March the 17th, Mr. Veron, a Frenchman by birth, preached at St. Paul's Cross before the mayor and aldermen; and after sermon was done, they sung all in common a Psalm in metre, as it seems now was frequently done; the custom having been brought in from abroad by the exiles.'

"The following extract from a letter addressed by Bishop Jewell to Peter Martyr, dated March 5th, 1560, confirms the fact recorded by Strype. 'A change now appears more visible among the people, which nothing promotes more than the inviting them to sing Psalms. This was begun in one church in London, and did soon spread itself not only through the city, but in the neighbouring places. Sometimes at Paul's Cross there will be six thousand people singing together. Bishop Burnet observes that the Psalms translated into metre were much sung by all who loved the Reformation; and it was a sign by which men's affections to that work were measured whether they used to sing these or not.'—Gray on Psalmody, pp. 18—20.

3. And this brings us down to the introduction of the *old* version.

The principal contributors to this work were, Thomas Sternhold, John Hopkins, and William Whyttingham, the celebrated Dean of Durham, and Calvin's chief favourite, from whom Whyttingham received ordination. So zealous was this Dean to innovate upon the established rules of antiquity, and "to clothe our whole Liturgy in the garb of Geneva,"* that he added to his other metrical feats the extraordinary versification of the three creeds, the Ten Commandments, the Song of the Three Children, &c. &c. In 1562, the entire version of the Psalter was published by John Day: and it gradually made its way into our churches. Concerning the *authority* which belongs to this version there are very different opinions. The bishop of Peterborough argues thus:

"The old version of the Psalms, by Sternhold, Hopkins, and others, has likewise the sanction of royal authority. It is true, that no act of the king in council, as far as I know, is now on record, by which they were formally allowed at the introduction of them, which was in the reign of Edward the Sixth.* But if the royal permission has not been expressed in that way, it has in another. In every Prayer-book which contains the old version, it is declared to be 'set forth and allowed to be sung in all churches;' but it could not be so allowed except by the king. And the permission of the king is signified by the very act of printing them with the Prayer-book by the king's printer, and his continuing to do so time immemorial without contradiction. The royal permission is further signified by the order of the king in council with respect to the new version. By that order the new version is 'allowed and permitted to be used in all such churches, chapels, and congregations, as shall think fit to receive the same.' This order implies therefore, that such congregations as did not think fit to receive the same, might retain the old version. The old version therefore has the sanction or permission of royal authority, as well as the new."—Bishop of Peterborough's Charge, p. 36.

The reasons assigned by the bishop for his opinion, appear to be three. We will notice each in its order.

First, The title-page of the old version assumes the fact of an allowance. "In every Prayer-book which contains the old version, it is declared to be set forth and allowed to be sung in all churches; but it could not be so allowed, except by the king."

Suppose the identity of this title-page to be established from the first, what is the conclusion? Why, simply, that the version was *allowed*: that is, churches, chapels, and congregations might either use it or not at their pleasure.

By what king was it even *allowed*? Not surely by Edward VI. for it did not appear till after his death.

* Mr. Gray informs us, that this version was not introduced, as here erroneously stated, in the reign of Edward VI. but in that of Elizabeth, in 1562.

* Warton.

An attempt was made in Parliament during that reign to procure the insertion of Sternhold's fifty-one Psalms, as part of the Liturgy established by the second and third of King Edward VI.; but the question was carried in the negative. "It could not be so allowed," observes the bishop, "except by the king." This remark *assumes* the *fact* of an allowance: but what says the evidence of former times? and what is the recorded opinion of those who have examined the question?

"Heylin states, 'that these Psalms were by little and little brought into the church; permitted, rather than allowed, to be sung, before and after sermons, afterwards printed and bound up with the Common Prayer-book; and at last added by the Stationers at the end of the Bible. For, though it is expressed in the title-page of these singing Psalms, that they were set forth, and allowed to be sung in all churches before and after morning and evening prayer, and also before and after sermons, yet this allowance seems rather to have been a connivance than an approbation; no such allowance being any where found by such as have been most industrious and concerned in the search. At first it was pretended only that the said Psalms should be sung before and after morning and evening prayer, and before and after sermons, which shows they were not to be intermingled in the public Liturgy. But in some tract of time, as the Puritan faction grew in strength and confidence, they prevailed so far in most places, as to thrust the *Te Deum*, the *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*, quite out of the church.' Collier, in his *Ecclesiastical History*, observes, 'When the Puritan faction grew up to strength and assurance, this metre made the ancient hymns disrelished; and threw the *Te Deum*, the *Magnificat*, &c. out of the church in many places. Thus sometimes, things connived at at first, govern at last.' Again; speaking of the pretended allowance for this version, he says, 'Those who have searched with the utmost care and curiosity, could never discover any authority, either from the Crown or Convocation.' Mr. Mason, also, the late precentor of York, considers this allowance to have been an assumption of

Sternhold or his printer, founded on the public exercise of metrical Psalmody in churches. 'Not to insist,' observes Mr. Warton, 'on the incompatibility of these metrical Psalms with the spirit of our Liturgy, and the barbarism of their style, it should be remembered, that they were never admitted into our church by lawful authority. They were first introduced by the Puritans, and afterwards continued by connivance. But they never received any royal approbation or parliamentary sanction.'" —Gray on Psalmody, pp. 24—26.

Secondly, says the Bishop's Appendix, "The permission of the king is signified by the very act of printing them with the Prayer-book by the king's printer, and his continuing to do so, time immemorial, without contradiction."

"This assertion," says Mr. Gray, "I do not find to be founded in fact. It is true the use of the old version is now so completely exploded, that it is not easy to meet with copies of it; but amongst those which I have seen, there is not one printed by the King's printer. A friend of mine has in his possession the following:—

"The old version in folio, 'imprinted at London, by John Day. Cum gratia et privilegio Regiæ Majestatis. Anno 1578:' bound up with an old translation of the Bible, imprinted at London, by Christopher Barker, Printer to the Queen's Majesty, 1582.

"The following are in York Minster Library;—

"2. The old version in folio, without a Prayer-book—London, printed for the Company of Stationers, 1618.

"3. The old version—London, printed by T. P. for the Company of Stationers, 1635: bound up with a Prayer-book, printed at London, by Robert Barker, Printer to the King's most Excellent Majesty, and by the assignes of John Bill.

"4. The old version—London, printed by Stephen Gilbert, for the Company of Stationers, 1716: bound up with a Prayer-book, printed at Oxford, by John Baskett, Printer to the King's most Excellent Majesty.

"At Messrs. Todds', booksellers, in York,

"5. The old version—London, printed by J. Hepinstall, for the Company of Stationers, 1704: bound up with a

Prayer-book, printed by Charles Bill, and the executrix of Thomas Newcomb, deceased, Printers to the Queen's most Excellent Majesty.

"I am in possession of the following:

"6. The old version, 'printed at the Theatre, Oxford, and are to be sold by Peter Parker, at the Leg and Star, over against the Royal Exchange, in Cornhill, London, 1685:' bound up with a Prayer-book, imprinted at London, by Bonham Norton, and John Bill, Printers to the King's most Excellent Majesty.

"7. The old version, printed by Wm. Pearson, for the Company of Stationers, 1732: bound up with a Prayer-book, printed at London, by the assignes of his Majesty's Printer, and of Hy. Mills, deceased.

"At Mr. Wolstenholme's, bookseller, in York,

"8. The same edition of the old version: bound up with a Prayer-book, printed at London, by John Baskett, Printer to the King's most Excellent Majesty.

"Bishop Marsh asserts, that the practice of printing by the King's Printer has 'continued time immemorial without contradiction.' Surely, if so, the proof would be easy. But, until it be produced, I cannot admit the fact."—Gray on Psalmody, pp. 27—29.

Suppose, however, the assertion to be correct, what does it prove? Nothing more, in the absence of *other* proof, than politic connivance.

With regard to the *third* reason mentioned by the bishop at the conclusion of the paragraph, Mr. Gray justly remarks,—

"This is a very subtle mode of proving the point; but it will scarcely satisfy any one who weighs the evidence on the other side. It has been already shown in the first section, that the king can do no more than allow and permit a version; and the discretion whether to receive it or not, rests with congregations. This is all that the 'allowance' of the new version expresses and implies. To suppose that the king intended to sanction the old version by the very act of permitting a new one, is more ingenious than probable."—Gray on Psalmody, p. 29.

It appears therefore, that the only presumption for any royal allow-

ance in behalf of the old version, rests upon long and widely admitted usage: whether this presumption be of any value, when opposed by the testimony of Heylin, Collier, &c., every person must determine for himself. It is certainly curious, that in the only case in which we have any evidence of an appeal to authority in behalf of any part of the old version, the proposal was negatived.*

4. But although the old version carries with it no evidence of *authority*, several versions and varieties of metrical Psalmody have at different intervals been honoured by the royal sanction.

"A version of the nine first Psalms, by Dodd, was privileged by James I. in 1603.

"King James himself composed a version of the Psalms, which was recommended, as well as allowed, by his successor.

"In 1623, George Wither published 'Hymnes and Songs of the Church,' authorized by a royal license from James I., which, after reciting that the said book is 'esteemed worthie and profitable to be incerted in convenient manner and due place into everie Englishe Psalme-Booke in meeter,'—grants 'full and free license to imprint the said book.'

"This royal license also contains the following clause:—'And we do for us our heirs and successors chardge and commaunde, that noe Englishe Psalme Booke in meeter, aloane, or with anie other booke or bookes, be hereafter bounde up, nor anie such booke bounde up hereafter, be uttered, sould or put to sale, unless the said book intituled the "*Hymnes and Songes of the Church*" be incerted and bound up in due place with the same booke or bookes.' It also gives power to the said George Wither, his heirs, and assigns, with a constable or other public officer, to 'take and seize anie Englishe Psalme Booke in meeter, alone, or with any other booke or bookes, which shall be

* It is not undeserving of remark, that Mr. Kennedy states the version of Sternhold and Hopkins to have been at first introduced "by sufferance," (p. 36.) although he afterwards speaks of it as an *authorized* version.

bounde up, uttered or put to sale, without the said booke, intituled the *Hymnes and Songs of the Church*, being first inserted therein."—Gray on Psalmody, pp. 41, 42.

After stating the application of Tate and Brady in 1696, and the Order in Council, "that the said new version of the Psalms in English metre be, and the same is hereby allowed and permitted to be, used in all such churches, chapels, and congregations as shall think fit to receive the same," Mr. Gray proceeds to notice the allowance of Sir R. Blackman's version in 1721. Concerning this version, and that of Tate and Brady, Mr. Vernon, the judge before whom Mr. Cotterill's case was argued in the Prerogative Court of York, observed, "These versions were not even *recommended* by the king, *much less imposed* on congregations: they were only *allowed* and *permitted* in such churches, &c. as should think fit to receive the same."

When the bishop of Peterborough, therefore, tells us, in the conclusion of his Appendix, that the two authorized versions—meaning by that phrase the versions of Sternhold and Tate—are "the *only* collections of Psalms and Hymns which we can *legally* sing in the public service of the church," we are almost inclined to distrust the evidence of our own senses. We have no proof that the old version ever was *allowed* by any competent authority; we have proof that the new version was never *recommended* by the king; we know that *other* versions, and parts of versions, were honoured with the royal privilege; and that if the authority of King James were at this day regarded, and the ghost of George Wither were to go into a bookseller's shop, attended by a constable, not a Psalm-book could be secure from his grasp. On what ground it is that the Right Reverend prelate adheres to the versions of *less* authority, and rejects those

CHRIST. OBSERV. No. 247.

which have obviously a stronger claim, we are unable to decide.

5. With regard, then, to the legality of the introduction of versions of metrical Psalmody, it may perhaps be inferred, that no private person, and no private congregation, has strictly a *right* to introduce them. "If the grant of those permissions," (namely, to the several versions, and parts of versions, &c.) says Mr. Vernon, "was not purely gratuitous, or an arbitrary assumption of controlling jurisdiction, we must infer from them that all versions of Psalms destitute of similar sanctions are illegal."

"It seems then, on the whole," continues Mr. Vernon, "that for whatever may be supplementary to the Liturgy established by statute, and not repugnant thereto, authority must emanate from the head of the church. Formerly that was in practice, as well as in right, the king and convocation; but the functions and authority of the latter fell into neglect, after it ceased to hold the purse-strings of the clergy—and some disputes between the High Church and Low Church parties, in the reign of king William, gave the last blow to its active existence. During the last century, its voluntary jurisdiction in spiritual matters has been exercised by the king in council, and nothing can be permitted to intervene in the service of the church without that or legislative authority."

"It is however fit that it should be understood, that no advantage can be taken, for the purposes of vexation, of this construction of the law. The court may be called upon to exercise its controlling jurisdiction, and to admonish the party who may deviate from the limits which I have traced out; but it will never condemn in costs in such cases, except where very peculiar circumstances shall aggravate the technical irregularity into an offence."—Gray's Inquiry, pp. 51, 52.

Mr. Gray's observations amount virtually to the same thing.

"The king, as head of the church, may prohibit the use of any versions of metrical Psalms or *Hymns*, as contrary to law."

"By the connivance or permission of the sovereign, metrical Psalmody

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has uninterruptedly existed in parish churches for 260 years.

"The king has no power to *order or enforce* the adoption of any collection of metrical Psalms or Hymns; it being wholly at the *discretion* of congregations, to accept or reject them."—Gray's Inquiry, pp. 68, 69.

If these views be correct, the old "*authorized*" version runs no small risk of being considered illegal. The objection applies to all metrical compositions, whether Psalms or Hymns, which have not received the allowance or permission of the king.

With regard, therefore, to the strict *legality* of the question, we do not perhaps differ very materially from the bishop of Peterborough: but we can by no means concur in his reasoning. It proves, we think, a great deal too much. By the same method of argumentation it might easily be demonstrated, if *this* be demonstration, that no clergyman ought ever to preach a sermon of his own composition, nor even of his own selection.* In the following extract we are answerable for the words inserted between brackets: the rest is verbatim from the bishop.

"Let us see, therefore, whether there are no legal restraints on the exercise of that power, which is now so frequently assumed in the introduction of [original sermons] Psalms and hymns for the use of our churches. Even the Acts of Uniformity, though the letter of them does not extend to metrical compositions, are at least by the spirit of them decidedly adverse to that liberty, in which too many of the clergy at present indulge. The 'Act for the Uniformity of Service,' which passed in the second year of Edward VI. the Act for the 'Uniformity of Common Prayer and

Divine Service in the Church,' which passed in the first year of Elizabeth, and lastly the Act which passed in the fourteenth year of Charles II., and is commonly known as the Act of Uniformity, have no less for their object a uniformity of doctrine than a uniformity in external worship. Indeed the latter would be of no use without the former. And how is it possible to maintain a uniformity of doctrine in our churches, if every clergyman is at liberty to introduce into the service of his church whatever [sermons] psalms or hymns he thinks proper to adopt? Indeed our Acts of Uniformity, as well as our Articles of Religion, must thus be rendered nugatory. It will be of no avail to preserve a consistency of doctrine throughout the prayers of the church, if different doctrines are inculcated by the aid of [sermons] psalms and hymns. Nor must we forget, that the impression, which is made by [sermons] the singing of hymns, is much more powerful, and much more durable, than the effect which is produced by the reading of prayers. The importance also which in many places attaches to the [sermon or] hymn-book, is equal, if not superior, to the importance ascribed to the Prayer-book. Hence, the former becomes the [guide or rule] manual for doctrine as well as devotion: and though the prayers of the Liturgy cannot be omitted, it is the [sermon or] hymn-book which too frequently supplies the most valued portion of Divine Service."—Bp. of Peterborough's Charge, pp. 32, 33.

We might proceed in the same way through the whole of his lordship's reasoning, as exhibited in the next, and part of the following pages, and with equal justice of application. When we recollect, moreover, that Homilies were provided by the Reformers themselves; that, according to the Ordination Service, it is expressly said to appertain to a deacon to read holy Scriptures and Homilies in the church, and to instruct the youth in Catechism: that the false doctrine of a sermon *preached*, and not *published*, is less open to public detection than that of a printed selection of Psalms or hymns; and that some scores of additional Articles, or of propositions which have the force and

* We are aware that sermons stand on a different ground from the Liturgy: but not as it respects this argument. "A license to preach," says Mr. Nicoll, "is admitted; but in every other respect the clergy are restricted: and even this license has been abused by contradictory explanations of the Thirty-nine Articles."

effect of Articles, have been deemed necessary by the Right Reverend prelate himself to secure orthodoxy in the pulpit; we are of opinion that the argument against using original sermons, or *any* sermons but those which are to be found in the Book of Homilies, is far more forcible than in the case to which it is applied by the bishop. But in the case of sermons it is clearly and confessedly good for nothing: with respect to metrical Psalms, therefore, we deem it to be quite inconclusive.

Neither do we think his lordship much more happy in the paragraph which almost immediately follows.

“But the constitution of our church is not so defective as the practice now under consideration implies. It is not lawful to use in the public service of our church, any psalms or hymns which have not received the sanction or permission of public authority. The public authority necessary for this purpose is not the authority of parliament, but the authority of the king, as head of the Established Church. It is this authority, not that of any Act of Parliament, by which the lessons from the Bible are allowed to be read in our churches from only one English translation, out of the many which exist. This translation is appointed to be read in churches, having been revised and corrected ‘*by his Majesty’s special command.*’ On this account the translation of the Bible which is used in our churches is called the authorized version: and no clergyman of the Establishment would venture to read the Lessons in the public service of the church from any other version. But the same authority which is exercised by the king in regard to this part of Divine service, belongs to him also in that part which regards the metrical Psalms. For though the king cannot interfere by his sole authority, where provision is made by an Act of the whole legislature, yet as no Act of Uniformity extends to the Psalms in English metre, they are no less matter for the exercise of royal authority than the prose translation of the Bible. Indeed the things themselves are quite analogous. If the sanction of public authority is necessary for a prose translation of the Bible, the sanction of public

authority must be necessary for a metrical translation of the Bible. If without such authority the former cannot be read in our churches, neither can the latter without such authority be sung in our churches. If the exercise of private judgment is not allowable in the choice of a prose translation, neither can it be allowable in the choice of a metrical translation. And accordingly we find, that when Tate and Brady had finished the new version of the Psalms, the first step which was taken, in order to obtain its introduction in our churches, was to present a petition to the king for his permission.”—Bp. of Peterborough’s Charge, pp. 34, 35.

This passage is in part cited by Mr. Gray, who proceeds to comment upon it thus:

“Now between the two things here stated to be ‘analogous,’ there is the same difference which exists between a command and a permission. The Liturgy of the church directs four appointed lessons to be daily read out of the English Bible, without specifying from what translation. Here the king’s authority is necessary. The directions of the rubric cannot be obeyed, neither can the service be performed without a Bible. And King James I. as the bishop correctly states, ‘commanded’ the present translation to be made, and ‘appointed’ it to be read in churches. Under these circumstances, the king may enforce the use of this Bible in churches; and no minister or congregation dare, at their peril, refuse to receive it. But the king’s authority, as to metrical Psalms, cannot extend beyond a connivance or permission. He has no right to command or enforce the reception of a metrical translation. The people would have a right to answer, ‘We abide by the Book of Common Prayer; we use the Psalms therein pointed to be sung, and the *Te Deum*, and other hymns therein prescribed. If we require any further singing, we may take an anthem out of the Bible after the third collect. Our Liturgy is complete in all its parts without the metrical Psalms; and they are a tautology unknown to the Liturgy, and to its compilers.’ ‘The king cannot,’ as his lordship has admitted, ‘interfere, by his sole authority, where provision is made by an Act of the whole legislature.’ So imperfect is the analogy existing between the king’s authority

with regard to the Church Bible, and that which relates to metrical Psalms."—Gray on Psalmody, pp. 10, 11.

Certainly, to make the cases analogous, it should have been proved that the Acts of Uniformity, &c. had enjoined the singing of metrical Psalms, as they have enjoined the reading of chapters from the Scriptures. Had this been the fact, a version might, and probably would have been appointed, revised, and corrected by his Majesty's special command. The royal authority would have ordered *what* version of *Psalms* should be sung, as it has prescribed what version of the Scriptures shall be read: but as *no* order appears in the Acts of Uniformity for *any* use of metrical Psalms, there is at once an end to the analogy.

6. Having now disposed, as we think, of the strict abstract question of right and legality, we must offer a few remarks upon that of expediency; and we begin by expressing our opinion of the inexpediency of restricting congregations to mere versions of the Psalms.

Metrical Psalmody is in these days a very important part of public worship, and it ought to be adapted to the views and feelings of Christian worshippers. But however excellent may be the versions of the Psalms, yet if they are in any measure literal, something is still wanting to a Christian congregation: "something," as the editors of the Buckden selection judiciously observe,

"that, in addition to the holy effusions of the Old Testament, may convey that clearer view of God's dispensations, those astonishing hopes and consoling promises, which are supplied by the inspired penmen of the New. For although in sublime descriptions of the attributes and perfections of the Almighty, in earnestness of supplication, and in warmth of adoration, the royal Psalmist must ever stand unrivalled, yet his knowledge of Divine things was necessarily incomplete, because the 'Day-spring had not yet dawned from

on high.' Even under the influence of prophetic inspiration, David saw but as 'through a glass darkly,' the saving truths of redemption and sanctification. These truths, therefore, taught as they were by our Lord and his Apostles, and illustrated by the great transactions of his life and death, may surely form, in a Christian congregation, as fit subjects for devotional melodies, as the events of Jewish history, and precepts of the Mosaic Law, suggested to the holy Psalmist."—Gray on Psalmody, pp. 63, 64.

Mr. Kennedy has several observations, which, although introduced for a different purpose, appear to us so just and appropriate in reference to this particular subject, that we cannot deny ourselves the satisfaction of adducing a few of them, in confirmation of our views.

The words selected for singing, he tells us, should have some immediate connexion with the people: they should be such as the congregation feel, and in which they ought cordially to join. If it be the pure and legitimate end of Psalmody to express and increase our own devotion, and to edify one another: if the passages which are sung should be not only such as represent how other men served God in particular situations, but such as we can use in serving him ourselves, and such as we can jointly sing to his praise and glory: if our affections are here to be called into exercise, and the words, therefore, which we adopt are not only to be *intelligible* but *interesting*; and that not to a particular individual under particular circumstances, but to all who are present: if, for this end, they should convey some truth, which all habitually acknowledge: some doctrine, which all unfeignedly and reverentially believe; praise to God for instances of mercy and goodness, of which all are or may be partakers; confessions of sin, which all have more or less committed; prayers for pardon and sanctification, of which all stand in need; petitions to be delivered from dangers, temporal and

spiritual, by which all have been more or less assailed, or to which they are constantly exposed: if Mr. Kennedy be correct in furnishing us with these representations of the matter, then we think a strong case is made out against any version of the Psalms exclusively. For, granting that the Psalms may be considered as the "sacred storehouse from which Divine songs may chiefly be taken," it is certain that very few passages of moderate length can be selected from them of a nature suited to a Christian congregation, without dislocating the thoughts of the writer, and bringing together sentiments which he had detached.

"Many parts of the Psalter," observes Mr. Kennedy, "abound too much in historical allusion to be sung in churches; and others contain expressions which derive their chief force and propriety from the circumstances which gave rise to them, or from the persons and characters by whom they were uttered. It is, hence, evident, that in order to supply singing Psalms conducive to devotion and edification, selections must be made from the metrical versions, according to the advice given by Bishops Gibson and Porteus; and it is equally evident that great care and judgment must be exercised in making such selections as are fit for the purpose. Whole Psalms, or connected portions of them, may be sometimes adopted. But, in order to obtain suitable matter, it is frequently necessary, (as I find it observed in a sensible preface to a small selection of Psalms from the new version,) not to regard the order in which the verses stand in the original, and only to put together such passages of a Psalm as form an extract, which may be a proper whole in itself, 'conveying some acknowledgment of Christian faith or duty, some sentiment of penitence, of praise, of thanksgiving.'"—Kennedy on Psalmody, pp. 45, 46.

Unquestionably, if versions of the Psalms alone are to be used, we must have recourse to selections. But independently of the objection which may be reasonably made to the use of these mutilated and scattered fragments, for which, how-

ever excellent in themselves, the Psalmist can scarcely be responsible in their unconnected state, it is admitted by Mr. Kennedy himself, that the course or number of singing Psalms must be very limited. He complains, and, so far as our observation goes, not without great reason, of all the selections of this sort which have fallen in his way: and more than once alludes to the difficulty, which he has doubtless experienced, of making each of his singing Psalms intelligible to the several members of his congregation. Short they must necessarily be; and, in many cases, he would find it requisite, as he justly states, to alter and correct his stanzas. "Thus far a selection from the *authorized* versions may with propriety go, and sometimes *must* go, if he wishes to make his extracts connected or instructive." (p. 87.) And when he has done all this, he leaves himself still open to the remarks of the editors at Buckden, and even, we think, to his own animadversions.

The narrow limits within which Christian Psalmody must be confined, if we adopt only a close version of the Psalms, have induced some writers to give them what is considered a more spiritual turn: and so long as they do not transgress the bounds which the just interpretation of the Psalms on Christian principles would prescribe, they doubtless adapt them much more to the state of a Christian congregation. The selection may be made still larger, if a greater latitude in this respect be allowed: but, independently of other considerations, it may be objected to such a version, that it partakes rather of the nature of a Hymn-book than a Psalm-book: an objection which will not be vehemently urged by those who approve of the introduction of hymns, provided that the work is otherwise unobjectionable: but certainly it ceases to have the characteristic marks of a version of the Psalms.

7. Now, if it be inexpedient to confine parochial Psalmody to *any* versions of the Psalms, *a fortiori*, must it be so to restrict us to one or two versions, even though these should be the versions of Hopkins and Sternhold, and of Tate and Brady.

Concerning these particular versions, it may be affirmed, that men of taste and learning have not always held them in the same high degree of estimation with which the bishop of Peterborough appears to regard them. The subjoined passage from the Rev. Basil Woodd's Preface to his new metrical version, recently published, and dedicated, *by permission*, to the Bishop of Durham, will serve to throw some light upon the point.

"The following observations on the general subject are transcribed from Dr. Tattersall's preface to his improved Psalmody. 1794.

"Alterations, both partial and general, have already been allowed without ill consequence; and most of the rulers of the church have seen and declared the necessity of some further amendment."

"Archbishop Secker observes, 'It is very true, the verse translation generally used is void of ornament, and hath expressions often low and flat, and sometimes obsolete: I wish a better substituted in its place.'

"Dr. Lowth, late bishop of London, always honoured Mr. Merrick, by corresponding with him on his translation of the Psalms, and furnishing him with his own remarks to forward its success.

"Dr. Horne, late bishop of Norwich, was desirous that the version of Mr. Merrick should be adopted; and introduced several Psalms from it into the University Church of St. Mary's, Oxford.

"Dr. Wilson, bishop of Bristol, expressed his earnest wishes to see a good version of the Psalms perfected for the use of a parochial congregation.

"It was remarked by the Rev. Dr. Vincent, that in the versification of Sternhold and Hopkins, there are few stanzas which do not give offence or excite ridicule. Dr. Brown observes of the new version of Brady and Tate, that 'Though not excellent, it is not intoler-

able.' It has also been remarked, that if Psalmody were once restored to its original rank and estimation, it would become an object of regard to the ruling powers to have this whole matter reconsidered and revised, and that in that case it would not be difficult to form a collection from different authors which would do honour to our own, or any other church. Such a collection also might be acceptable to the retirement of domestic life, and assist the master of a family in the high gratification of seeing his children and dependants form a choir to the glory of their Creator and Redeemer. (See Dr. Vincent's Considerations on Parochial Music, 1787.)

"The use of the new version seems to be rapidly declining. It has been frequently and justly objected to it, that it is frigid, often unconnected, inanimate, and defective in presenting that view of the Christian church, and of the sufferings and triumph of the Messiah, which adapts the Book of Psalms to Christian worship. This deficiency has been so strongly felt, that hymns appropriated to the New Testament dispensation have been added as an Appendix to the old and new versions. The Society for promoting Christian Knowledge has printed, separately, as a supplement to the new version, hymns of prayer and praise to the Holy Spirit, with others on the Nativity, Resurrection, and holy Communion, and also the Benedictus, Magnificat, &c.

"In the year 1814, Mr. Gardiner published 'Psalms and Hymns adapted to sacred Melodies, allowed to be sung in Churches.' His present majesty, at that time Prince Regent, and the Archbishops of Canterbury and York, are patrons of the work: it was also dedicated by permission to his Royal Highness.

"In the year 1815, were published by the Rev. Messrs. Maltby, Tillard, and Banks, 'Psalms and Hymns, selected for the Use of Congregations in the United Church of England and Ireland.' This selection was sanctioned by the high authority of Bishop Tomline, then presiding over the diocese of Lincoln. It was introduced at Buckden church and in other neighbouring parishes."—Basil Woodd's Preface, pp. 4—6.

In order to remove some of the objections which a Christian of taste would necessarily make to several stanzas, especially in the old

version, Mr. Kennedy, as we have seen, would set about the work by correcting his original. We agree with him in the expediency of such corrections: but what then becomes of its authority? And if one clergyman correct those venerable pages, why may not the same privilege be conceded to another? And who shall fix the limits of these corrections? Undoubtedly many verses "contain examples of such slippancy and vulgarity, such gross violations of good sense and good taste, that they are really a disgrace to the churches in which they are used:" these words are from the bishop of Peterborough, on another point, the application of them is our own: but would not such arbitrary alterations expose any private clergyman who should make them, to the censures levelled by his lordship against compilers of hymns? * And if made by *public* authority, how, it may be asked, would the worthy gentlemen of the 16th century appear in the trim of the 19th?

"Ancient English poetry, like ancient English architecture, is in its original form, venerable and interesting, though often rude and grotesque; but, when attempted to be improved and modernized, it is marred and disfigured. Of this the old version furnishes an example. It has received, what Fuller quaintly calls, 'a new nap;' so that its genuine original texture is at present scarcely distinguishable. On this subject Mr. Warton observes, 'Attempts have been made from time to time to modernize this ancient metrical version, and to render it more tolerable and intelligible, by the substitution of more familiar modes of diction. But to say nothing of the unskilfulness with which these arbitrary corrections have been conducted, by changing obsolete for

known words, the texture and integrity of the original style, such as it was, has been destroyed; and many stanzas, before too naked and weak, like a plain old Gothic edifice stripped of its few signatures of antiquity, have lost that little and almost only strength and support which they derived from ancient phrases. Such alterations, even if executed with prudence and judgment, only corrupt what they endeavour to explain, and exhibit a motley performance, belonging to no character of writing, and which contains more improprieties than those which it professes to remove.'"—Gray on Psalmody, p. 30.

The bishop of Peterborough exclaims loudly against all arbitrary corrections. Assuming that the old version is an *authorized* version, he demands,

"Has any individual clergyman a right to use in his church either the old or the new version, in any other form than that in which they received the royal permission? It is true, that the new as well as the old version, may be in some parts so altered, as to improve the version. The same may be also true in some parts of the prose translation of the Psalms, whether it be the translation which is printed in the Bible, or the translation which is printed in the Prayer-book. But whatever opinion a clergyman may entertain in his individual capacity, he has no right when he officiates as *minister of the church* to oppose his private opinion to public authority. And there is the same reason for adhering to an authorized translation in verse, as to an authorized translation in prose. The obligation is the same in both cases: and in either case a deviation may be attended with the same danger. Alterations in the former may be made a cloak for the introduction of false doctrines no less than alterations in the latter. And the only security against the introduction of false doctrines is a rigid adherence to those translations of the Bible, whether in prose or in verse, which, after due examination by the best judges, have been allowed by royal authority."—Bp. of Peterborough's Charge, pp. 36, 37.

* We will not offend the gravity or devout feelings of our readers by the juxtaposition of unconnected verses, such as a person of bad taste and bad principles might *possibly* make from the old version: to *possibilities* in matters of this kind there is scarcely any limit of absurdity.

We are therefore to go back to the original editions. The earliest in our own possession is that of 1599, which does not appear to

differ materially from those of a previous date noticed by Mr. Gray. It is not foreign to our purpose to compare one or two Psalms, to which our tuneful voices would be set by bishop Marsh, with some of those which, according to very general usage, we may venture to adopt.

PSALM xlii. *Old Version.*

Like as the hart doth breathe and bray
The welspring to obtaine :
So doth my soule desire alway
With thee, Lord, to remaine.

My soul doth thirst and would draw
neare,

The living God of might :
Oh when shall I come and appeare
In presence of his sight.

The teares all times are my repast
Which from mine eyes doe slide :
Men, wicked men, cry out so fast,
Where now is God thy guide ?

Alas ! what grieve is this to thinke
What freedome once I had ?
Therefore my soule, as at pit's brinke,
Most heavy is and sad.

When I did march in good array,
Furnished with my traine,
Unto the temple was our way
With songs and hearts most faine.

My heart, why art thou sad alwayes
And fret'st thus in my breast ?
Trust still in God, for him to praise,
I hold it ever best.

Same Psalm. Modern Version.

As panting in the sultry beam,
The hart desires the cooling stream,
So to thy presence, Lord, I flee,
So longs my soul, O God ! for Thee ;
Athirst to taste thy living grace,
And see thy glory face to face.

But rising griefs distress my soul,
And tears on tears successive roll ;
For many an evil voice is near
To chide my wo and mock my fear,
And silent memory weeps alone,
O'er hours of peace and gladness flown.

For I have walked the happy round
That circles Zion's holy ground,
And gladly swelled the choral lays
That hymned the great Creator's praise,
What time the hallow'd arch along
Responsive swelled the solemn song.

Ah ! why by passing clouds oppress'd
Should vexing thoughts distract my
breast ?

Turn, turn to Him, in every pain,
Whom never suppliant sought in vain,
Thy strength in joy's ecstatic day,
Thy hope when joy has pass'd away.

J. BOWDLER, jun.

PSALM cxxiii. *Old Version.*

O Lord, that heaven dost possess,
I lift mine eyes to thee :

Even as the servant listeth his,
His master's hand to see.

As handmaids watch their mistress' hands,

Some grace for to achieve :
So we behold the Lord our God,
Till he doe us forgive.

Lord, grant us thy compassion,
And mercy in thy sight ;
For we are filled and overcome
With hatred and despise.

Our minds be stuff'd with great rebuke :
The rich and worldly wise,
Doe make of us their mocking stockes,
The proud doe us despise.

Same Psalm. Modern Version.

Lord, before thy throne we bend ;
Lord, to thee our eyes ascend :
Servants to our Master true,
Lo, we yield thee homage due :
Children, to our Sire we fly,
Abba, Father, hear our cry !

To the dust our knees we bow,
We are weak, but mighty Thou ;
Sore distress'd, yet suppliant still
We await Thy holy will ;
Bound to earth and rooted here,
Till our Saviour God appear.

From the heav'ns, thy dwelling place,
Shed, O shed, thy pard'ning grace :
Turn to save us :—none below
Pause to hear our silent wo ;
Pleas'd or sad, a thoughtless throng,
Still they gaze and pass along.

Leave us not beneath the pow'r
Of temptation's darkest hour :
Swift to read their captive's doom,
See our foes exulting come.
Jesus, Saviour, yet be nigh,
Lord of life and victory !

J. BOWDLER, jun.

The modern versions of these Psalms are taken from a beautiful selection of Poems, Divine and Moral, by John Bowdler, Esq., and prefixed to them is the name of his excellent and highly-gifted son : now surely it is a hard rule which would

banish, for the sake of Hopkins and Sternhold, such delightful compositions as those of the late Mr. Bowdler!

Perhaps it may be hinted that we have rather mischievously placed by the side of each other some of the worst Psalms of the Puritans, with some of the best effusions of modern piety and genius. If the latter part of the charge imply any condemnation, we have no objection to plead guilty: Mr. Bowdler's compositions are undoubtedly excellent; but certainly no person conversant with the old version will accuse us of unfair selection, as far as respects Hopkins and Sternhold. We might, with Mr. Gray's book before us, indulge our readers with many specimens of the following description.

PSALM XXX. 5.

Though gripes of grief, and pangs full
sore,
Shall lodge with us all night;
The Lord to joy shall us restore,
Before the day be light.

PSALM XXXV. 15, &c.

As they had bene my brethren deare,
I did myselve behaue;
As one that maketh woefull cheere,
About his mother's graue.
But they at my disease did ioy,
And gather on a route;
Yea, abject slaues at me did toy
With mockes and checkes ful stout.
The belly-gods and flatteryng trayne,
That all goode thinges deryde;
At me do grinne with great disdayne,
And plucke their mouthes aside.
Lord, when wilt thou amend this geare?
Why doest thou stay and pause?
Oh rid my soule, mine onely deare,
Out of these lyon's clawes.
But Lord thou seest what waies they
take,
Cease not this geare to mend:
Be not farre off, nor me forsake,
As men that fail their friend.
Let not their harts reioyce and cry,
There, there, this geare goeth trim;
Nor geue them cause to say on hye,
We haue our will on hym.
CHRIST. OBSERV. No. 247.

PSALM XLIV. 25.

For downe to dust our soule is brought,
And we now at last cast:
Our belly, like as it were glude,
Unto the ground cleaves fast.

We abstain from further extracts: it seemed necessary to produce these passages to show the taste and delicacy which sometimes meet us in one of the versions to which the learned prelate would confine us, especially as it is now become almost obsolete. The new version is, doubtless, of a different character: if it do not equal the other in spirituality, it is much superior in its suitableness to modern congregations: but for reasons previously assigned, it fails in several points, which are highly important to the Christian worshipper. This version is so well known, that we abstain from further remarks upon it.

8. Is it, then, expedient to introduce a new selection of Psalms, with the addition of appropriate hymns, into our churches? We answer in the affirmative: and till this shall be done by competent authority, it is expedient and desirable that individuals should provide such compilations for themselves.

From the various versions of Psalms, or portions of them, which are now before the public, such as Merrick's, Watts's, Goode's, B. Woodd's, Montgomery's, Lowe's, the old and new versions, &c. &c. a selection might be made without difficulty, which would afford great satisfaction to every intelligent and devotional mind.

The question of hymns may perhaps seem to stand upon a different ground: and, if we are rightly informed, the introduction of them in particular cases has been regarded with more than usual suspicion.

The proceeding in the Consistory Court of York, in the suit of certain persons who were scandalized at the introduction into a church at Sheffield, "of certain

hymns, and a version of Psalms, not permitted by any lawful authority," is well known to most of our readers; and we refer to it at present merely for the purpose of noting the additional testimony given by his Grace the Archbishop of York, in favour of the practice of introducing *hymns*, as well as psalms, into the public service. The Archbishop, with a kindness and liberality which reflect honour upon him as a Christian prelate, acted as mediator between the parties; and, to put an end to contention, undertook to compile, for the use of that church, a new selection of Psalms and *hymns*, and to print them at his own expense. Mr. Vernon sat as judge in the Consistory Court, and presided in a manner which has secured to him the cordial respect of all candid and moderate men. The remarks which we have previously cited as Mr. Vernon's, were made in the course of this trial. An account of the proceedings is given by Mr. Gray, section 6.

We conceive that several arguments may be adduced in favour of hymns, as well as of selections from the Psalms: the following may suffice. We will notice.

1. The *antiquity of the custom of singing hymns*.

"Hymns, we find, have always been used in Christian congregations. Pliny, in his well-known letter to Trajan, written in the beginning of the second century, represents it to be the custom of the Christians to meet together, and sing a hymn to Christ, as God;* and we have the testimony of several fathers of the church, to the antiquity of the practice. If the hymns of the Christians

had been the Psalms of David only, in what respect would their singing have distinguished them from the Jews?

"The learned Mr. Bingham remarks, that 'the alternative singing spoken of by ancient historians, as brought in by St. Ignatius, was not of David's Psalms, but of hymns, composed by him to set forth the Divinity of Jesus Christ.' In the fragments, preserved by Eusebius, of the writings of Caius, a Roman Presbyter, who lived in the latter end of the second century, it is recorded, that 'there were anciently many psalms and hymns composed by the brethren, and transcribed by the faithful, setting forth the praises of Christ, as the Word of God, and declaring the Divinity of his person.' St. Basil remarks, that the Hymnus Lucernalis, sung in the evening service, and containing a glorification of the Holy Trinity, was of such ancient use in the church, that he knew not who was the author of it. St. Ambrose composed several hymns in Latin to the glory of the Holy Trinity, for the people to sing in the church. St. Jerom speaks of the whole church as sounding out hymns to Christ their Lord in their nocturnal vigils.

"In the middle of the third century, Paulus Samosatensis, an heretical bishop of Antioch, who forbade the use of psalms and hymns in honour of our Lord Jesus Christ, was deposed.

"St. Chrysostom, in his ninth homily on the second chapter of Colossians, comments on St. Paul's exhortation to the use of psalms and hymns. By the word 'psalms' he understands the Psalms of David, which were sung in the church by the whole congregation, including the catechumens, penitents, and uninitiated. The word 'hymns,' he applies to the liturgical hymns, which were not permitted to be sung by the catechumens, penitents, and uninitiated, but only by the faithful, who were admitted to the holy sacramental mysteries."—Gray on Psalmody, pp. 56—58.

But these hymns, it may be said, were not metrical. The objection is without point.

2. The *prevailing use of modern selections of Psalms and hymns, and the popularity which they have acquired with congregations*.

These facts are universally admitted.

* "This hymn is conjectured by Bishop Andrews to have been the Gloria in Excelsis; a very ancient Greek copy of which, at the end of the Alexandrian MS., contains the passage:

'O Lord God,
Lamb of God,
Son of the Father,
That take away the sins of the world,
Have mercy upon us!'"

Should the plan of the bishop of Peterborough be adopted, all hymns which have not received the sanction of the king in council—except indeed those published with the *authorized* old version, as the Right Rev. prelate contends—must be prohibited without exception: the Archbishop of York's must share the fate of the rest; and even those which are inserted by the Society for promoting Christian Knowledge in our Prayer-books, as a supplement to the new version, must be in future withdrawn. What a revolution would thus take place, in opposition to public taste and general feeling, may be inferred by comparing the verses of that most popular hymn, inserted in this supplement, familiar to almost every man, woman, and child in the kingdom,

"Awake, my soul, and with the sun,"
with the hymn which would, doubtless, be substituted in its place.*

To be sung before Morning Prayer.

Praise the Lord, O ye Gentiles all,
Which hath brought you unto his light:
O praise him all people mortall,
As it is most worthy and right.
For he is full determined
On us to pour out his mercy,
And the Lord's truth, be ye assur'd,
Abideth perpetually.
Glory be to God the Father,
And to Jesus Christ his true Sonnē,
With the Holy Ghost in like manner,
Now and at every season.

A composition equally suited to excite grave and devotional feelings, is set forth in the old version, to be sung before evening prayer.

The objections to the present system, which would lead to such consequences, must doubtless be of a very serious character; and it is necessary here to advert to them.

* A prelate before mentioned, the present bishop of Lincoln, we have heard, prohibited the Morning and Evening Hymn being used in his diocese of Exeter. This was at least consistent.

They appear then to be two: one derived from the *possible danger* which may result from unauthorized selections; the other from the *dignity* of the Establishment. We shall give the passage at length, which contains the bishop's reasoning on the subject: a slight reference has already been made to it.

"But surely, it is said, there is nothing to be apprehended from the use of a hymn-book, introduced at the discretion of a clergyman, who has subscribed to the Thirty-nine Articles, and is liable to ecclesiastical censures, if he impugns them. Now it must be a gross and glaring violation of the Articles which can be punished with deprivation, or even suspension. There are many degrees of encroachment on the doctrines of our church, before a man arrives at that degree which is punishable by the Ecclesiastical Court. And such gradual encroachments are so much the more to be dreaded, because on the one hand they are less open to detection, and on the other hand more open to evasion, when they are detected. In this manner, a hymn-book, without impugning the doctrines of our church in such a manner as to expose the clergyman who uses it to ecclesiastical censures, may tend to undermine those doctrines, and prepare the persons who are accustomed to sing from it, for the reception of doctrines which are entirely adverse to those of the Established Church. If it does not directly impugn our Liturgy and Articles, it may inculcate sentiments, which are at variance with every fair conclusion that can be drawn from our Liturgy and Articles. We must further consider what is due to the dignity of the Established Church, a violation of which is hardly punishable by the ecclesiastical court. By the dignity of the Established Church I mean at present, that respect and reverence which it is necessary to maintain in all things connected with public worship. But there are hymn-books, which contain examples of such flippancy and vulgarity, such gross violations of good sense and good taste, that they are really a disgrace to the churches in which they are used." Bishop of Peterborough's Charge, p. 32.

Substitute, as before, the word *sermon* for hymn-book, &c. and

the reasoning is still more conclusive against original discourses than against the alleged evil of unauthorized Psalmody.

"The learned prelate," observes Mr. Gray, "does not here assert the positive existence of an abuse, but only assumes the possibility, that a hymn-book may produce such and such consequences. It is not easy to determine what measure of importance we ought to attach to apprehensions of an uncertain nature; but it is satisfactory to be assured, that, whenever error can be proved to exist, we have the means of correction. Mr. Vernon says, 'The objections which have been urged to the prevalent usage of introducing into the church hymns, and versions of Psalms, that it would engender laxity of practice, and schism in opinion, I consider as of little moment; since any irregularity or impropriety which may characterize such compositions would form a substantive ground either of prohibition by the diocesan, or of criminal procedure in this court.'"—Gray on Psalmody, pp. 64, 65.

With regard to the *dignity* of the Established Church, we fear that it is not particularly consulted by the version of Hopkins and Sternhold. If it be true, according to Dr. Vincent, "that there are few stanzas which do not give offence, or excite ridicule," little stress can be laid upon the question of dignity. And, after all, what is "dignity" without utility? Let us beware how we realize the sarcastic prediction of certain Northern critics—"The Church of England will die of *dignity*."

Mr. Kennedy, in illustration of the mischief which may arise from the introduction of unauthorized hymns, has certainly selected some very revolting specimens of bad taste; and Mr. Gray alludes pointedly to others. It would be easy, we believe, to add to the number. But within the last ten or fifteen years public taste has very materially improved: and the various selections printed since that period are probably much more pure and correct than most that preceded

them. Take, for instance, Venn's, Kempthorne's, Noel's, Cotterill's, B. Woodd's, &c. &c. A nice and fastidious critic may, we admit, discover in these collections several Psalms and hymns which he may think capable of improvement; and such would be the case with regard to any selection by authority: but we think too highly of the character and taste of the clergy in general, to imagine that any possible evil, arising from culpable negligence or design on their part, can be so unfavourable to the church as the rigid and rigorous system which the bishop of Peterborough so strongly enjoins.

It is right to state also, that, on general principles, we extremely doubt the propriety of binding clergymen hand and foot, where the usage of the church, and the judgment and practice of so many enlightened and able men have left them free. Why are they to be subjected to these everlasting suspicions? If they err in this respect, Mr. Vernon has shown in the passage last cited, that the remedy is easy and efficacious: but the reasonable presumption is, that, attached as they are to the church by education, by profession, and by principle, much may safely be left in their hands; and it is neither for their personal credit and respectability, nor for the dignity of the church, that they should be tied down by arbitrary regulations, nor even be placed under unnecessary suspicion. Much must necessarily be confided to them, both with respect to their sermons and their intercourse with their people: and if in any case they should so far betray their trust as to inculcate, either from the pulpit or in private conversation or by tracts, principles inconsistent with those which they are pledged to maintain, it is not all the sanative and corrective power of the old version of Psalms, nor of any other version, that can repair the mischief. To carry into full effect the precautions of the bi-

shop in guarding against possible evils, it should be enjoined by authority that clergymen shall preach no sermons but the Homilies; that they shall give no tracts but such as are sanctioned by the king in council; and that they shall never presume to open their mouths in the way of religious intercourse with their parishioners, but in certain prescribed forms. It would indeed be highly desirable that the ministers of the church should preserve uniformity in every particular; and we should therefore be glad to see a selection of Psalms and hymns bearing the stamp of authority: but till that selection shall appear, the interests of the church will be best consulted by pursuing the course which long usage has sanctioned, and which is now so deservedly popular.

9. In forming selections of Psalms and hymns, it is important to bear in mind the object of edification which we ought to have in view, and to abide by the principles which it requires to be observed. In the course of our preceding remarks, we have already adverted to some useful suggestions of Mr. Kennedy; and the editors of the Buckden Collection, while stating the insufficiency of a mere version of the Psalms for a Christian congregation, furnish us with others. It cannot, however, be superfluous to notice the subject in a more particular manner. It is right to state, that for several of these hints we are indebted to Mr. Kennedy.

(1.) There can be little question that our public devotional addresses should be directed to the proper Object of sacred worship. Simple as is this rule, we are not sure that it is always observed. In one of the collections, we find the following beautiful composition, taken originally from our own pages.

EPIPHANY.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us
thine aid;

Star of the east, the horizon adorning,
Guide where our infant Redeemer is
laid.

Cold on his cradle the dew-drops are
shining;

Low lies his bed with the beasts of the
stall;

Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all.

Say, shall we yield Him, in costly de-
votion,

Odours of Edom, and offerings divine,
Gems of the mountain and pearls of the
ocean,

Myrrh from the forest, and gold from
the mine?

Vainly we offer each ample oblation,
Vainly with gold would his favour se-
cure;

Richer by far is the heart's adoration,
Dearer to God are the prayers of the
poor.

Brightest and best of the sons of the
morning,

Dawn on our darkness, and lend us
thine aid;

Star of the east, the horizon adorning,
Guide where our infant Redeemer is
laid.

As a poem, this is very highly pleasing: but it has been objected to it, as a devotional composition for the use of a congregation, and we do not deny that there may be some force in the objection, that the persons who sing it, if engaged in an act of worship at all, *seem* to be worshipping a *star*.

(2.) Our selections ought not to be too refined or poetical.

Mr. Kennedy justly observes, that "Merrick's translation frequently abounds in fine words, and is too remote from common apprehensions: the author of it seems to have thought, that he was poetical in proportion as he was paraphrastic; and elegant when he ceased to be plain and simple." If David says, "Lord, lift thou up the light of thy countenance upon us," Mr. Merrick renders it thus:

Do thou, my God, do thou reply,
And let thy presence from on high
In full effusion o'er our head
Its all enlivening influence shed.

If the Psalmist declare that his joy is greater than their's whose corn and wine have increased, the

thought is thus expanded by Mr. Merrick :

What joy my conscious heart o'erflows ;

Not such th' exulting labourer knows;
When to his long-expecting eyes
The vintage and the harvests rise,
And, shadowing wide the cultur'd soil,
With full requital crown his toil.

Not admiring so warmly as Mr. Kennedy the version of Hopkins and Sternhold, we would place in contrast with Merrick, in this instance, the following version by Montgomery (*Songs of Zion.*)

While many cry, in Nature's night,
Ah ! who will show the way to bliss ?
Lord, lift on us thy saving light ;

We seek no other guide than this.

Gladness thy sacred presence brings,
More than the joyful reaper knows ;
Or he who treads the grapes, and
sings,

While with new wine his vat o'erflows.

p. 6.

Mr. Baxter, in the preface to his "*Poetical Fragments,*" mentions it as a recommendation of them, "*That being fitted to women and vulgar wits, which are the far greatest number, they may be useful to such, though contemptible to those of higher elevation and expectation.*" Leaving Mr. Baxter to defend what in this passage may stand in need of vindication, there is no doubt that the majority of Christian assemblies consists of vulgar wits, and that our devotional services should be level with the understanding of them all.

(3.) But then neither ought they to be low and prosaic. For example :

And for the nonce full craftily
He coucheth down, I say :
So are great heaps of poor men made
By his strong power his prey.

Or again ;

They shall heap sorrows on their
heads,
Which runne as they were mad,
To offer to the idoll gods :
Alas ! it is too bad.

(See Gray, p. 32.)

(4.) Still less should there be any thing calculated to excite a ludicrous sensation. We shall give but one specimen, and that unwillingly.

Why doste withdraw thy hand aback
And hyde it in thy lap ?

Oh pluck it out, and be not slack
To give thy foes a rap.

(5.) Neither does it tend to edification to deal much in metrical controversy.

We take the following passage from Mr. Kennedy, who very properly condemns it.

My name from the palms of his hands
Eternity shall not erase :

Impress'd on his heart, it remains
In marks of indelible grace.

Yes ! I to the end shall endure
As sure as the earnest is given :
More happy, but not more secure,
The glorified spirits in heaven !

So says the spirit of crude Calvinism : what is the reply of the spirit of crude Arminianism ?

Ah ! Lord, with trembling I confess,
A gracious soul may fall from grace !
The salt may lose its seasoning power,
And never, never find it more !

In this way, every sect may confess that its own creed is perfectly pure and unexceptionable, and plead guilty to all the cardinal virtues.

(6.) That the Psalms and hymns should be of a kind in which the congregation can generally and personally join, has been already remarked : many of them, we think, should likewise express the sentiments and dispositions which we *ought* to possess. A penitential Psalm, or a hymn of confession, may be, if judiciously written, as suitable to a Christian assembly as the general confession, in the Litany, of our morning service. Compositions of this sort have a very sensible and touching effect, and tend powerfully to excite the devotional feelings. The entire rejection of this rule would counteract the fair range of parochial Psalmody : its injudicious extension would compel many persons to sing

what, in their own case, is neither appropriate nor true.

(7.) There ought to be a reasonable variety in the metres.

In several collections, however, there are some to which we cannot at all reconcile ourselves: they are of too light and trifling a character; and it would be better to sacrifice a good tune—if a good tune be adapted to such words—than to destroy the devotional feelings by those ballad-like measures. Thus, the following double rhymes of Mr. Montgomery's are unsuited to our taste.

God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light my help is near.
Though hosts encamp around me,
Firm to the fight I stand:
What terror can confound me
With God at my right hand?

The gravest music can hardly, we think, compensate for metres of this sort. We do not, however, deny that much of the bad effect of them may depend upon associations, and that the associations of other persons may be different from our own.

Mr. Baxter's metres are generally *long* and *common*: and, as if to save trouble and tunes, he has hit upon an expedient, by which, at the option of the singers, these metres may be generally convertible. His words are,

"I have in the end showed why I have done that which no man ever did before me, to fit the same Psalms to various tunes and measures, longer and shorter, *especially to gratify them by a variety*, that are used to be dull'd with customariness in the same." We subjoin an example.

PSALM xxiii.

The Lord himself my shepherd is
Who doth me feed and [safely] keep:
What can I want that's truly good,
While I am [one of] his own sheep?
He maketh me to lie down and rest
In [pleasant] pastures, tender grass;
He keeps and gently leadeth me
Near [the sweet] streams of quietness.

(8.) There ought to be a sufficient number of sacred metrical compositions for the various fasts and festivals of the church, for the several seasons of the year, for certain general visitations of Providence, for war and peace, for victory and defeat. But,

"With regard to temporal foes, public or private, we ought to be very cautious in making God a party; since our resentments, even when not unjust, may be mingled with undue partiality to our own case, and with more than due anger and disapprobation towards our enemies.

"On an occasion of thanksgiving or fasting in time of war, it would appear that many persons think any passage suitable to the former, provided the words victory, success, and battle, occur in it; and that any description of misery and distress is proper for the latter. In general, the sentiment most becoming us on the occasion of triumph, is an humble ascription of all the glory to God, as the giver of victory, and the only ruler of events; and in adversity, whatever we may express in our prayers, the passages most fit to be sung, are such as encourage a patient reliance on Divine Providence, and a regard to those comforts which the course of this world can neither give nor take away." Kennedy on Psalmody, pp. 50, 51.

(9.) And, as much benefit may arise to private Christians from the use of Psalms and hymns suited to the various circumstances in which they may be personally placed, it is highly expedient that our collections should contain several of this sort, although by no means adapted to congregational singing. It would be easy to cite many devotional compositions, very instructive and delightful to the private Christian, which would be utterly absurd in the mouth of a congregation. We will give one or two specimens, under the persuasion that there are many individuals who will feel the beauty and force of their application.

God of my life, whose gracious power
Through varied deaths my soul hath
led,
Or turn'd aside the fatal hour,
Or lifted up my sinking head:

In all my ways thy hand I own,
Thy ruling providence I see :
Assist me still my course to run,
And still direct my paths to thee.

[Oft hath the sea confess'd thy pow'r,
And giv'n me back at thy command :
It could not, Lord, my life devour,
Safe in the hollow of thine hand.]

Oft from the margin of the grave,
Thou, Lord, hast lifted up my head :
Sudden I found thee near to save ;
The fever own'd thy touch, and fled.
Whither, O whither should I fly,
But to my gracious Saviour's breast ;
Secure within thine arms to lie,
And safe beneath thy wings to rest.

The next, of a more general nature, but still not generally applicable, is from Mr. Montgomery.

O God, Thou art my God alone :
Early to Thee my soul shall cry ;
A pilgrim in a land unknown,
A thirsty land whose springs are dry.
O that it were as it hath been,
When, praying in the holy place,
Thy power and glory I have seen,
And mark'd the footsteps of thy grace.

Yet through this rough and thorny maze,
I follow hard on thee, my God ;
Thine hand unseen upholds my ways,
I safely tread where Thou hast trod.
Thee, in the watches of the night,
When I remember on my bed,
Thy presence makes the darkness light,
Thy guardian wings are round my head.

Better than life itself thy love,
Dearer than all beside to me ;
For whom have I in heaven above,
Or what on earth, compared with Thee ?

Praise with my heart, my mind, my voice,
For all thy mercy I will give ;
My soul shall still in God rejoice,
My tongue shall bless Thee while I live.

pp. 51, 52.

The reader will find in a former volume of the *Christian Observer*, a beautiful hymn, which has since appeared in several collections.

"When gathering clouds around I view," &c. (Vol. for 1812, p. 91.)

(10.) And in all cases, whether for public or private devotion, care should be specially taken that these sacred measures be clear, interesting, and edifying : whatever be their *peculiar* tendency, whether to humble, to console, or to elevate, they should at the same time instruct us in the principles and duties of religion. On some of these points, Mr. Baxter, in the Preface to his "*Paraphrase on the Psalms of David, &c.*" differs in judgment from Mr. Kennedy, and, we may add, from ourselves. As the work is scarce, and some of his remarks are rather singular, and others instructive, we shall take the liberty to select two or three paragraphs.

"Some stumble at the singing of David's Psalms, because there are many words not suited to their case. But, 1st, May they not as well scruple *reading* or *saying* them in prose ? *Singing* them in metre is no more an owning of all that we say as our case, than *saying* or *reading* them is. And by that reason they must not say the Songs of Moses, the Book of Job, Canticles, Lamentations, or the Gospel Hymns or Scripture Prayers. 2d, That may be recited as the common case of the church, yea, or as a narration of his case that wrote them, which is not spoken of his case that wrote them, which is not spoken as of ourselves. 3d, And if this satisfy not, such may choose at home Psalms suitable to them, and in the church be silent at the words which they dare not speak.

"Some are stumbled that David's Psalms have so little about the life to come, and speak with so great concernedness about prosperity and adversity here, and especially that he saith so much, through almost all the book, against his enemies, and the oppression and cruelties of wicked men, and his great danger of them, and sufferings by them, even cursing them and their posterity.

"Answer as to this : It must be

considered, first, that it is most certain that not only David, but the Jews generally, except the Sadducees, believed the immortality of the soul, and the rewards and punishments of the other life : and many passages in the Psalms prove it. And so do the histories of Enoch and Elias, and Saul's seeking to dead Samuel, and the raising of divers dead men, &c."

"And though Christ teach us to love our enemies, and bless them that curse us, and pray for them that hate and persecute us ; yet he forbids us not to desire deliverance from them, nor to hate their diabolical lying, malignity, and cruelty, and enmity to the Gospel, and to obedience to God. It is a great duty to note the universal war in all lands and ages between the serpent's and the woman's seed, and to know that *brutishness* first, and *Cainism* and *diabolism* next, are the serpent's progeny, as naturally prospering in corrupt and graceless man, as maggots in a dead carcase. And they that live in an age and land where these prevail, and are in power, will have a sensible commentary on David's Psalms : and in prisons, and in wars and fields of blood, many have confessed that now they understood the Psalms of David, which they never soundly understood before.

"Lastly, though David say not so much of the *life to come* as we could wish, he saith very much of the *way to it*, and the necessary *means*. He knew that *heaven* is ready for us, if *we* be but ready for it. And all that must be done for it by us is in this short and hasty life : and as a traveller doth not all the way talk and think so much of his journey's end as of all passages in his way, and yet doth all this *for the end* ; so a good Christian that layeth out his care and labour in obeying God's word, and avoiding sin, and doing all the good he can in the world, and this in faith and hope of heavenly felicity, doth better than he that ne-

glecteth present means on pretence of only contemplating the end.

"I have added, the apocryphal hymns, 1st, for their excellency and usefulness ; 2d, to confute them that think that no forms of worship but those found in Scripture may be used or imposed : 3d, to confute the casuists that tell the world that we are all against such Liturgick forms.

"Those that published the old Church Psalms added many useful hymns that are still printed with the Psalms in metre. And doubtless Paul meaneth not only David's Psalms, when he bids men *sing with grace in their hearts* Psalms and hymns and spiritual songs. Yea, it is past doubt that hymns more suitable to Gospel times *may* and *ought to be* now used. And if *used*, they must be *premeditated*. How else shall congregations sing them ? And if *premeditated*, they must be *some way imposed*. How else shall the congregations all join in the same ? I plead not for *imposing by cruel penalties*, nor laying the church's love and communion on a tune or metre.—There are three sorts of imposing such Liturgick forms of Psalms, praise, or prayer. 1. One is, when the pastor is left free to his own discretion ; but yet his words of prayer or praise are a *form* to the congregation, which he imposeth on them by the authority of his office, obliging them to concur. For if every one speak there his own words, it will be liker a bedlam than a church.—2. A second way of imposing is when the united churches of a nation, for edification and amiableness of concord, agree all in one translation, version, metre, or form of words. Which is useful, first, when heresies are abroad to keep them out of public worship ; and, secondly, that people may know beforehand what the worship of the church is in which they are to join, and may not say, We know not what worship we will offer to God, till the

minister have spoken, and the words be past, and so there may be as many sorts of worship as there are speakers; and, thirdly, fore-knowledge may make amiable concord easy to them. And no doubt such an agreement of the churches is good and amiable.— 3. And the third way of imposing is by the laws of Christian magistrates. And who can say that they may not command that amiable concord which the churches might of themselves agree in, should the magistrates leave them to their choice? I do not say that rulers should hang, burn, or ruin all persons that by weakness are against a commanded version, metre, or tune, or form. But good Christians should abhor all such vain scruples, and self-conceits, and affected singularity and disobedience as are against the real concord of the church.”

10. It remains only that we say a few words upon the *music* of Psalmody.

The music which was sanctioned at the Reformation was, agreeably to the usage of former ages, of a grave and solemn description: and the antiphonal or alternate manner of chanting, used in the Christian church so early as the first century, and evidently derived from the service of the ancient Jewish people, was also continued. There are complaints, however, from very early times, of the introduction of a more theatrical and less intelligible style: and Mr. Gray, from whom we borrow these remarks, is of opinion that the objections made by the clergy of the lower house in the province of Canterbury, declaring, in a protest to the king, that “synging and saying of mass, matins, or even song, is but rorying, howling, whistleyng, mummyng, conjuryng, and jogelyng; and the playing at the organys a foolish vanitie,” were, so far as respects the *kind* of music, not without foundation. Such was the preference shown by the Puritans to

merely plain and vocal music, that in 1562, when it was proposed in convocation “that the Psalms may be sung distinctly by the whole congregation; and that all curious singing and playing of the organs may be laid aside;” there was an actual majority of eight against the organ: but the proxies turned the scale.*

The tunes adopted in metrical Psalmody ought doubtless to be of a grave and solemn character, and such that, while easily learnt, they may afford also a general interest to the people. It is of the first importance that every thing of a ballad-like nature should be totally rejected. Mr. Kennedy, who has dedicated his first section entirely to the music of Psalmody, tells us that the music in vogue during the struggles and growth of Calvinism was in the opposite extreme. “The use of instruments was wholly interdicted: and their Psalmody, confined to unisonous and syllabic tunes, is represented to have been of the most unmeaning and cheerless character, without harmony, without variety of accent or rhythm, and wanting most of the constituent parts of mere melody.” Mr. Basil Woodd has the following practical observations on this subject.

“The perfection of Church Psalmody consists in the union of the whole congregation in this important part of worship; and in order thereto, the Psalmody should be plain and simple; the tunes should be harmonious, but not complex: partial repetitions, various notes to express single words, and fugues, are generally unintelligible to the bulk of congregations.”

“The old church melodies supply the finest standard and examples of congregational music. Such compositions as the 100th Psalm, the 84th and others, are best adapted for public worship. While they exhibit a dignity and melody, which the most eminent masters of music have acknowledged, they possess also a perspicuity and simplicity

* Gray.

which render them attainable by the humble worshipper, and a pathos, solemnity, and sublimity, which cannot but interest in congregational worship.

"Light, airy, theatrical tunes are totally unsuitable to the dignity and simplicity of a Christian church. Different subjects of Psalmody may require more pathetic, more solemn, or more animated strains of music, but levity is always to be avoided. Interchanges of loud and soft music, the *forte* and the *piano*, have a fine effect, relieve the ear, and give emphasis to the expression; and it would greatly heighten the effect, if the voices of the men-singers, which are necessary to swell the chorus, were moderated, or were wholly silent, in the softer, or *piano* strains, in which the voices of the women and children should alone be distinctly heard.

"Another great injury to Church Psalmody frequently arises from the charity children: the evil is almost every where complained of. They are too apt to sing at the utmost stretch of their voices, the effect of which is to excite general disgust: whereas, if they were instructed to moderate their voices, their joining in this service would be affecting, delightful, and edifying. The effect of a little attention to this important point is practically audible in the children of the National School, St. Mary-le-bone, London.

"Occasionally practising Psalmody in the week-day, or half an hour before the beginning of service, attended by the minister or some judicious superintendant, might greatly contribute to the improvement of this important part of worship, and, by the Divine blessing, render it more interesting and edifying to the congregation at large."
—Woodd's Preface, pp. 10—12.

We shall conclude these remarks with one or two brief extracts from Mr. Kennedy; whose publication—although in some points we differ from him—is, like that of Mr. Gray, both amusing and instructive.

"There are those who seem to think, provided as many as possible unite in the singing, it matters little of what nature it is, or how it is performed. This, however, is an erroneous notion.

Individuals may be allowed to please and possibly to edify themselves, by singing in their own way in their own houses. But singing in public worship is designed to promote public or general ends. It is designed to give worship in the house of God an attractive charm, which is not attainable in private, and to produce, by the union of musical voices, such an increase of pious feeling and social sympathy, as cannot be produced without it. Where, therefore, that which is called music at church, tends rather to counteract than to promote these ends, and disgusts many who are present by loud and doleful dissonance, the public praises of God had better be spoken than so attempted to be sung.

"The tunes of Psalmody should, of course, vary with the subjects of it: yet we may assert, that a part of its general tendency should uniformly be, to soften the obdurate, and refine the barbarous. This is one of the effects commonly ascribed to the concord of *sweet* sounds; and that the music which is heard in our churches on every returning Sabbath, should *contribute* to produce it, is a matter of obvious importance to the best interests of the community: while, in a religious view, it is unquestionable, that whatever civilizes men as social beings, prepares them for holy impressions, and is most likely to improve them as Christian worshippers.

"Of good parochial music, well performed, the practical recommendations are these. It will best enforce instructive words, and make delight the vehicle of improvement. It will excite in those who hear it, a desire to join in it; yet it will be accompanied by a respectful impression, which will prevent them from so joining in it as to spoil its effect. This effect will extend, in a greater or lesser degree, to persons of every description. It will extend to those who for a time continue silent, as well as to those who sing. It may produce 'melody in the heart' where there is none in the voice; and thus good Psalmody may be justly thought a very useful part of social worship, particularly if we consider that it is commonly employed in praise and thanksgiving, acts of piety, which, more than any other, call for fellowship and admit of unanimity, and the former of which is said to be

'The jarring world's agreeing sacrifice.'

"Such concord, in a public exercise of devotion, has a tendency to produce similar concord in the relations of social life; and this is one most forcible and distinguishing argument in favour of congregational singing, especially where it is brought to such perfection, that the voices of a whole assembly are 'all united in the expression of one feeling,' and all who are present 'perceive, not only that they are doing the same thing in the same place, but doing it with one accord.'"^{*}—Kennedy on Psalmody, pp. 22, 23.

Mr. Kennedy closes the section with the suggestion of a plan for the improvement of Parochial Psalmody, by means of a society to be formed for this object. How far his plan might conduce to the proposed end we are unable to decide: the subject, however, is confessedly important, and deserves more attention than it has hitherto received.

The Duties of Church-wardens explained and enforced. A Charge delivered to the Clergy and Church-wardens of the Archdeaconry of Colchester, in the Diocese of London, in the Year 1821. By the Rev. J. JEFFERSON, A. M. and F. S. A. late Archdeacon. London. 1822.

IF there be one circumstance more clear than another in our modern ecclesiastical history, it is, that, from whatever causes, a considerable relaxation of the ancient strictness has been suffered to be introduced. Restraints which used to be conscientiously submitted to by our forefathers are now thrown aside as irksome; those whose province it is to impose them shrink from their obligation; and some of the best and most wholesome of-

^{*} "See an Answer to Gilbert Wakefield on Public Worship, by Mrs. Barbauld. See also vol. ii. p. 182, of the *Classical Tour*, by Eustace, who speaks of the members of Catholic congregations throughout Germany and the Austrian dominions, as 'all joining in chorus with a zeal and ardour truly edifying.'"

fices of the Established Church are imperceptibly falling into desuetude. Theoretically its discipline continues as exact as ever: the provisions made for the maintenance of good order are the same as in former ages, but practically there is a great deficiency: and from whatever source it arises, whether from a widely spreading community, or from a disinclination to the duty itself, it is still much to be lamented. One cause, however, of these defects is an ignorance of the obligations imposed on those by whom they are occasioned. This is at least the most favourable manner of explaining the circumstance; but still it must continue a subject of regret that the offices to which we allude are so habitually undertaken with an unconsciousness of the momentous duties attached to them, and quitted at the expiration of the appointed period, usually with not one of their spiritual, and with only their necessary secular, obligations at all fulfilled. The circumstance is the more surprising because to some of these duties the parties are accustomed to pledge themselves by the solemnity of an oath; and although very probably this may, at the moment of initiation, awaken in the breast of an upright man some anxiety to acquit himself of his undertaking with fidelity, yet the inquiries occasioned by this anxiety appear seldom to go beyond the temporal part of the subject, leaving the higher and more important branch of it unexamined.

These remarks are intended peculiarly to apply to the duties of those ecclesiastical officers termed Church-wardens; duties which are but imperfectly understood, but rarely explained, and still more rarely fulfilled. On these accounts, we were pleased at the announcement of the pamphlet before us,—a Charge delivered by the late Archdeacon Jefferson to the Church-wardens in his jurisdiction. The Archdeacon opens his Charge by some observations on that spirit of innovation which, not

confining its attacks to civil government, has extended its influence to ecclesiastical establishments, and sought to endanger the permanence and safety of our own. Such a spirit as this is apt to regard all privilege as usurpation, and all power as misrule. The circumstances which occasioned these remarks probably induced the author to notice a distinction which it appears equally desirable to us to preserve, but which we think requires to be drawn with a very nice and careful hand. We allude to a spirit of conciliation, and one of compromise: the former may promote order and union, the latter tends to disunite and confuse. To concede privilege, is often to invite encroachment: its effect is often to acknowledge weakness, or to produce it; and we apprehend that the subject under consideration furnishes an illustration of these statements.

In tracing the history of these ecclesiastical functionaries, the author remarks:

"The appointment of lay officers in the Christian church is of very ancient usage; so that the very antiquity of the institution may seem to give a veneration to it, even were it less intimately connected with the promotion of morals, and with the sacred rites and services of our holy religion, for the better administration of which, and for the maintenance of decency and order in their performance, it was originally intended.

"In earlier times, the bishops, at their stated synods or visitations, were accustomed to cite from every parish some given number of the most discreet and respectable inhabitants, to report on the state of religion and manners in their respective parishes, and to present such offenders as might be amenable to the canon or ecclesiastical law; that by censures and penance they might themselves be reclaimed, and that others, admonished by their convictions, might be protected from that baneful infection which vice uncontrolled, an irreverence for religious institutions unregarded, or a profane impeachment of Christian doctrine and faith unrestrained, cannot fail to diffuse through the different ranks of society. The men so cited

were denominated Synodmen, and, by corruption, Sidesmen, and sometimes Questmen, from their duty of inquiring, as a kind of special jurors, into such offences as were cognizable by the ecclesiastical court, and of making presentments, or, agreeably to the civil law, a return of true bills, accordingly. While this practice continued, the office of Church-warden, as the title implies, was confined to a due repair of the church, to the preservation of the church and church-yard from profane abuses, and to the providing, as well as to the custody and care of such articles as were required for a reverend celebration of the ordinances and rites of religion—and to whatever could promote a greater decency and solemnity in all the acts of public devotion and worship. In process of time, however, and under a laxity of discipline which preceded the Reformation, the citation of synodmen was discontinued, and their duties transferred to the church-wardens by a *special canon*; from which time the offices became consolidated, and have so remained to the present day." pp. 7, 8.

There must be, we think, some little inaccuracy in this account; at least we recollect no special canon transferring the duties of the sidesmen to the church-wardens. In the last collection of the canons in the time of king James, A. D. 1603, the 119th and others speak of questmen and sidesmen as before, with a particular reference to the duties we have been adverting to: and although, in the few canons made in the convocation in the reign of king Charles, A. D. 1640, the mention made of these officers, is in the words, "Church-wardens and *other sworn men*," (which may by implication identify the offices, though to us they seem rather to recognise a distinctness of persons qualified for them,) yet there is no special canon whatever that we can find uniting them, and transferring the duties of both to one, unless it be one in the year 1571, where this duty is enjoined more particularly on them; but church-wardens had presented many years before this.

We also think the reverend author

has in some degree, by the history of the offices just quoted, obscured the original functions of the church-warden. It would appear from his statement, that they were at first confined exclusively to secular duties, and were appointed to the remaining and more important part of their trust, only on the abolition of the synodmen or sidesmen. The statement of Godolphin, in his *Repertorium*,—a statement on which the learned Dr. Prideaux has relied in his valuable little work on this subject,—places the matter in a different light.* In larger parishes, he says, sidesmen are only such as are annually chosen and added to the church-wardens, to be their *assistants in that part of their office* which obliges them to inspect the manners of the parishioners, and to present what they shall find presentable among them at the next visitation. And these are they who in the canon law are called *testes synodales*, because their business was to attend diocesan synods, as now they do at visitations, and to observe and present whatever they found amiss in their respective districts. These diocesan synods were kept up in the diocese of Norwich, till the Rebellion; and all the clergy of the diocese constantly met at them every year,—the clergy of Suffolk at Ipswich, and those of Norfolk at Norwich. In the time of bishop Reynolds, however, they were discontinued. It appears then that the duty of presenting had long formed a part of the church-warden's duty, a circumstance which we deem it of importance to bear in mind. Our author's observations on the discharge of this duty, we shall consider afterwards.

The remarks of Archdeacon Jefferson, respecting the joint election of these officers by the minister and the parish, are correct; for although the common right, unless there be the intervention of a custom to the contrary, vests this election solely

in the parishioners, on the ground of church-wardens being a lay corporation, and intrusted with the goods and money belonging to the parish; yet the canon law (Can. 89.) speaks a different language, and ordains a joint election by the minister and the parish; or, if they cannot concur, it appoints that the right shall be exercised by both in the appointment of one by each.

"This," says our author, "is a good custom, and as the parishioners cannot, so neither ought they to wish to disturb it; for where there is an inter-community of interests in the duties of the office, it appears reasonable that there should be an equally divided right in the appointment: and the right of the minister in this case being a right of usage, and not admitted in common law, it is highly incumbent upon the clergy neither to suffer it to be impaired by intermission, nor lost by negligence."

On that part of the church-warden's oath which relates to "the due and faithful execution of his office," in his care of the church, its fabric and appendages, the place of burial, and the orderly performance of all ecclesiastical services, our author's remarks are strong and interesting; and we recommend the admonitions in the Charge to the consideration of all "Lay-ecclesiastics," not of Colchester only, but throughout the kingdom. The Archdeacon has pointed out various instances of indecorum which no well-disposed mind can notice without regret. Among others he mentions the broken fences and mutilated monuments of the repositories of the dead, occasioned by the unseemly practice of pasturing cattle in church-yards; and he recommends a compensation to be given to the incumbent from the parish, in lieu of this privilege. We wish that in noticing the proprieties to be desired in the ornaments of the church, the author had adverted to the obnoxious practice of suspending the colours of volunteer corps in our sacred edifices. We are at a loss

* See Godolphin's *Rep.* 4to. p. 163, and Prideaux's *Directions*, p. 115.

to ascertain on what principle the custom can be justified. They are not suspended as trophies; still less, we should imagine, can they be intended as decorations; the church-warden, therefore, should not allow the practice. The house of God, the temple of the Prince of Peace, should be preserved, as far as possible, from all secular associations, and most of all so from those which recall ideas of war and human glory.

On the Archdeacon's observations respecting the mode of assessing the parochial rates, we must make one remark, as a mistake may possibly arise, and occasion a difficulty which a little previous caution would prevent. The repairs, for which rates are assessed upon the parishioners, should not be made *before* the rates are collected, but the repairs and assessment should be cotemporaneous with each other. We do not say that in no case would the church-warden be justified in first incurring the expense, and afterwards demanding the reimbursement: but as a difference is known to exist in the doctrines maintained in the spiritual and temporal courts in relation to this matter, it is better to make the rate coeval with the repairs, not to reimburse the church-warden, lest the account might be regarded in the light of a private debt.

In advancing to the duty of *presenting*, as forming part of the church-wardens' obligation, the reverend author, while he admits the difficulty attending its fulfilment, strenuously urges the duty of so doing, on account of their oath, which pledges them to its performance. It is true the sentiments and usages of the times are changed. It is true, that obstacles of a formidable nature stand in the way; *but the oath remains*—remains unaltered, unmodified. We do not say we do not regret this; for it is a subject of deep regret to us, as it must be to every considerate mind. We regret it, because he

who acquits himself of his obligation, as a conscientious man, will involve himself in perplexities of no trivial kind; we regret it, because he who does not incur the guilt—we can call it by no softer name—of perjury; and we regret it, because this oath is too often an effectual bar to the discharge of this important office, by such men as, from their characters and principles, are the most likely to be of service to their neighbours. We heartily wish that those who possess the power to effect some modification in so obnoxious a feature in our ecclesiastical discipline, would avail themselves of that power, and would not allow, we do not say a blind attachment to old forms, for that we are sure they disclaim, but a wholesome dread of innovation, to prevent their exchanging a requirement, the compliance with which, in such a way as a religious man would interpret his duty, is, by the great increase of population, and other altered circumstances of the age, rendered impracticable for one of a less arduous and doubtful character. We say doubtful, because, after all, we consider not only the growth of neighbourhoods to be a serious impediment to the discharge of this duty, but that the very fulfilment of it might not in modern times be attended with all the benefit which formerly accompanied it. The censures of the church are now become almost obsolete: presentable offences are far more multiplied, and far less gravely regarded, than in former times: the very proceeding upon presentment would be now considered an innovation, and it might be prejudicial, in the present spirit of the times, to attempt to revive it. Our author remarks as follows on this subject.

“In times when the hierarchy was in its strength and vigour, when the constitution of the church was unenfeebled by the empiricism of theorists in ecclesiastical polity, while the canon law was less restrained by the jealousies

of the civil, before the spiritual courts were paralysed by the prohibitions of the temporal, the procedure by presentment was easy, simple, and unperplexed: and it may fairly be presumed that the censures and penalties which ensued on proof and conviction, were far from being inefficacious in checking those scandals against religion, and those offences against morals, which fell more immediately under the jurisdiction of our courts. It is certain, however, that blasphemies and crimes of this description were then more seriously considered, more unfrequently committed, more sedulously concealed from the public eye, less flippantly spoken of in common conversation, and less lightly esteemed in common opinion. It is true the canon law continues in this respect in its former force; but having been rarely resorted to for nearly the last century, it may be said to be becoming obsolete. But while the oath continues in its present form, the church-warden cannot otherwise be discharged from it than by 'presenting such persons and things as according to his skill and knowledge are presentable.' He will so far have done his duty and discharged his conscience; and it will remain with the Ordinary, whether bishop, archdeacon, chancellor, or commissary, to require or dispense with, at his discretion, the institution of such further proceedings as the case and age may justify, and the law has definitively pointed out." pp. 13, 14.

This last remark leads the Archdeacon to comment on the inequality which exists in the scale of punishments awarded to violations of the laws of the state and those of the church, or secular offences and spiritual crimes.

"It is perhaps a singular anomaly in our civil code, that, while for the protection of the person and the security of the property of the subject, it has been considered as inflicting a punishment more than commensurate to the offence, some of the grossest crimes of the Christian institute, crimes more deeply affecting the happiness of the individual, more injurious to the well-being of the community, remain unnoticed and disregarded in the criminal jurisprudence of the country.* This

is the more unaccountable, because the punishment should in all cases correspond to the degree of guilt: and guilt, in the consideration of the law, is to be measured by the injury done to public or private rights and immunities." p. 15.

It is on this account, we doubt not, that our author has offered a suggestion, in which we cannot but agree with him, both because we think that the ends for which presentments are to be made, will, by its adoption, be much more certainly obtained, and because the unpleasant difficulties which might otherwise attach to the presenter will be thereby avoided. The suggestion is, that in every case in which the law has given an election,—that is, in which both the civil and the canon law have provided a punishment for an offence,—church-wardens would do well to prefer an application to the civil magistrate, rather than to the ecclesiastical judge. This is noticed in p. 18, and repeated in p. 45. We could have wished somewhat more of detail in this part of the address; but there is sufficient to trace the author's meaning. There are cases where not only the church has pronounced her censures, but the statutes have imposed their fines. In these cases the latter are to be preferred. But the generality of cases which have excited animadversion, and call for the correction of the canon law, are untouched by the civil. These then are proper subjects for presentment; for, as our author remarks,

"The church-warden is to the ecclesiastical law, what the peace-officer is

for 1821, recently published, on the subject of adultery and divorce, by Mr. Tebbs, of Doctors' Commons. The nature of the work does not allow of quotation in our pages; but the reader who wishes for information may refer to Mr. Tebb's elaborate Dissertation, pp. 239—242, for some remarks on the defective state of our criminal laws with respect to the punishment of a crime most deeply offensive in the eyes of God and man.

* This last remark is strongly exemplified in the St. David's Prize Essay

to the civil. As the one has the charge of the peace and good order of the commonwealth, the other may be regarded as the guardian of religious decency and morals. From hence it follows, that matters presentable may, as the form of the oath signifies, relate either to persons or things. In regard to *persons*, the right of presentment extends to all blasphemers, to all oppugners of Christian doctrine and faith, to all licentious offenders against Christian deportment, and against the purity of Christian manners. In *things* presentable are comprehended all such irregularities, defects, and abuses as are prohibited by the canons and constitutions of the Church, whether they respect the structure itself, the church-yard, the vestments of the minister, or any articles consecrated to sacred uses, and which are necessary for a due administration of the various rites of worship." p. 16.

A more particular enumeration of presentable offences the Archdeacon considers unnecessary, because a practice has hitherto survived the too prevailing remissness in discipline of supplying the church-warden at stated periods with articles of inquiry for their information and guidance. Unhappily, however, we are compelled to remark, that this is the very circumstance which increases our regret. These papers contain inquiries arranged under various heads, applying to the state of the church, the parish, its habits, morals, and similar particulars, to all of which is reported the consolatory, if it were not delusive, statement, "All well." It must be deeply painful to a diocesan to find his visitation table covered with papers containing so many falsehoods. We cannot call them otherwise. Who, that knows any thing of our neighbourhoods, believes them to be otherwise? And where is the apology to be found for this? In the impossibility of doing any thing else! Then why continue to compel a conscientious man to take an oath to do what is allowed to be morally impracticable? Why not abolish, or at least modify, the oath? It is clear that something should be

CHRIST. OBSERV. No. 247.

done; and for the method of doing it, we may quote the following suggestions from an essay, lately published, on the "Claims and Duties" of the Church.

"It might not be impracticable, especially if the clergy were made agents in the duty, to procure honest replies to such questions as might properly be asked, and which could be answered *without entering into personal accusations*. And surely no pastor who is conscientiously anxious for the promotion of religion and church principles in his parish could think much of the labour of occasionally reporting to his diocesan, or seeing that his church-wardens did so, such particulars, for instance, as the average number of the communicants and attendants at church, compared with the population of the parish; the progress of the schools and charitable societies; the regulations for the observance of the Sunday, and the degree of success attending them; with similar particulars relative to the state of religion, education, and morals. These the clergy and their church-wardens might present without incurring the pain of making personal accusations, which as things are at present managed do little or no good. At the same time, the power of presenting notorious offenders should doubtless be retained: and a solemn injunction also should be added to do so, without fear or favour, so far as may be really practicable in the present circumstances of society."

In such suggestions, we doubt not that Archdeacon Jefferson would heartily have concurred. For obvious reasons, however, he might not think a visitation charge the proper vehicle for conveying them. His was an address to church-wardens upon their existing duties; and however much he might wish a modification of them, he could only officially press a discharge of the obligations of their oath.

In conclusion, we again recommend the Address to the perusal

and attentive consideration of all who are in any way connected with offices such as these. There are several passages which we have been almost tempted to quote, but our limits would not allow us ; and we consider as the most prominent feature in the case, the duty of presentment. The Archdeacon's remarks on the maintenance of devout order in our public assemblies for worship are particularly good. (See pp. 39, 40.) We do not apprehend that the church-warden would be justified in resorting to such a mode of enforcing decorous behaviour at church, as might be deduced from a precedent of Father Ugarte, one of the Spanish Missionaries to California, mentioned in Venegas's History, p. 318, vol. I. Finding that the Indians, whom he had collected for public prayer and instruction, paid no attention to his reproofs for their troublesome conduct, the father made a dangerous experiment of what could be done by fear. Near him stood an Indian of great reputation for strength, and who, presuming on this, their only valued superiority, was more rude than the rest. Father Ugarte, who was a man of uncommon strength, observing the Indian in the height of his laughter, and, making signs of his mockery to the others, seized him by the hair, and lifting him up, swung him to and fro in the air. The historian states the effect of this to have been highly beneficial. The rest of the party ran away in the utmost terror, but soon returned, one after another ; and the father so far succeeded in intimidating them, that they behaved more regularly for the future. We do

not apprehend that with the Indians of England a good swing would always be a sovereign cure : but, to be serious, we do think that the laws have intrusted, to the officers of whom we speak, a power, which, if judiciously exercised, might prove highly useful in our parishes, and of great assistance to the parochial clergy, with whom they ought ever to act in such matters in the strictest concert. A church-warden might by so doing prove himself, what the laws intended he should be, a sort of moral aid-de-camp to the minister, and might powerfully second the public labours of the latter on his field-day, the Sabbath, by a few well-directed attacks on the strongholds of evil in his parish during the week. He might also, on the Sunday, visit charity schools, poor-house, and other parochial institutions ; he might see that the shops were shut ; he might empty the public houses ; he might induce many a straggler to repair to church ; he might prevent indecorous conduct while there ; and might assist to preserve that good order and solemnity in Divine worship which become the temple of God. So long as the oath remains, the duty remains : if that is modified, the latter may be altered ; but till then, we cannot but maintain the obligation in general, as our author has defined and enforced it, —making, however, as no doubt the Searcher of Hearts himself will make, every necessary allowance for what the inevitable alterations of times and circumstances may have rendered wholly impracticable.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication :—Practical Sermons, by the late Rev. R. Postle-

thwaite ;—Gems etched by R. Dagley, with Verse Illustrations ; by the Rev. G. Croly ; Translations of ancient Greek

Political and Ethical Fragments ; by T. Taylor ;—*Bibliotheca Biblica*, consisting of a select descriptive catalogue of the most important works of biblical criticism and interpretation ; by W. Orme ;—*Academic Lectures on Subjects connected with the History of Modern Europe* ; by the Rev. H. C. O'Donnoghue, A. M.

In the press :—*Sermons on the leading Characters and Events in Genesis*, by the Rev. Dr. Rudge ;—*The Book of Ecclesiastes illustrated* by the Rev. G. Holden ;—*The Statistics of England*, by Mr. Lowe ;—*Tour through Sweden, Norway, &c.* by A. De C. Brooke ;—*Sermons* by the late Rev. Henry Martyn ; reprinted from an edition printed at the Church-mission Press, Calcutta.

Cambridge.—The annual prizes of fifteen guineas each, given by the Representatives in Parliament of this University, for the best dissertations in Latin prose, are adjudged as follows :—Senior Bachelors—*Populis diversis eadem instituta parum conveniunt* : A. Barron and R. Lyon.—Middle Bachelors—*Astronomiæ laus et utilitas* : A. Ollivant, and J. A. Barnes.—Sir Wm. Browne's gold medals for the Greek ode and for the Greek and Latin epigrams, to W. M. Praed. No Latin Ode adjudged.—The Porson prize for the best translation of a passage from Shakspeare into Greek verse, is adjudged to W. Barham.—All the above gentlemen are of Trinity College.

The long projected Welsh College for students for the ministry whose friends are not able to afford them the advantages of an Oxford or Cambridge education, is about to be erected at Llampeter, in Cardiganshire. The sum of 15,000*l.* 3 per cents. is already collected ; and his Majesty has munificently sent a donation of 1,000*l.* accompanied by a letter in his own hand, expressing his warm approval of the object, and his testimony to the character of the right reverend prelate to whom the principality is indebted for this highly valuable and long needed institution. A Quarterly Magazine in the Welsh language, to be conducted upon the principles of the Church of England, will shortly be commenced. In forwarding both these objects, the lord Bishop of St. David's has long been zealous and persevering.

Dr. Hirschell, a learned Jew, is preparing a work explanatory of the whole of the details of the system of mutual

instruction, in Hebrew, for the benefit of his brethren throughout the world. Many Jews are beginning to take much interest in the instruction of the young ; and Jewish schools, on the new system, are likely soon to be established in different parts of Europe.

It is computed that there are more than one hundred steam vessels, plying in various parts of this empire, not merely against the currents of our rivers, but in the face of tides and winds, in the adjacent seas. London and Edinburgh, London and Calais, Liverpool and Dublin, Holyhead and Dublin, Bristol and Liverpool, Brighton and Dieppe, are now connected by steam vessels, which perform their voyages in measured time. Within the last few weeks, an iron vessel, of 280 tons burden, performed its first voyage from London to Paris direct. It reached Rouen in fifty-five hours, and proceeded from Rouen to Paris in a day and night.

A new London Bridge is to be erected as near as possible to the west side of the present bridge, and to afford a clear water-way of not less than 680 feet. It is to be faced with granite, and to consist of five arches ; the centre arch to rise twenty-three feet above high water mark.

Extensive Roman antiquities have for some time been in a course of discovery at Castor, near Peterborough. Fifty-six rooms in one villa, are stated to have been satisfactorily traced and excavated, covering a space of five hundred square feet. Two other large villas also have been brought to light ; with numerous tessellated pavements, foundations of small houses, and miscellaneous curiosities. Mr. Artis, the explorer, proposes publishing, by subscription, a series of plates illustrative of his discoveries, consisting of plans and sections of the buildings and hypocausts, tessellated pavements, pottery, paintings in fresco, sculptured stones, coins, &c.

The total amount of the sums expended during the year 1820 for the maintenance of the poor in England and Wales was 7,329,594*l.*

SANDWICH ISLANDS.

The following particulars respecting the present state of the Sandwich Islands, have been published as a communication from the captain of an American vessel who lately visited them on a whaling voyage. They furnish another proof to the many on record of the blessed effects of Christianity even on the temporal condition of mankind.

"The Sandwich Islands are now becoming a place of great commerce, and the natives are making rapid strides towards civilization. From the frequent visits they have had of late years from Americans and English, they are daily assuming our manners and customs, and forsaking their own. No longer is seen the bow or the spear—no more is heard the shrill sound of the war conch, or the shrieks of the victim prepared for sacrifice. Superstition is done away—idolatry has ceased: the 'church-going bell' is now heard to break on the stillness of the Sabbath, and the cheering rays of Christianity have already begun to beam on these children of nature. There are now residing amongst them several of the Missionary Society from the United States, with their wives and families; by whom a school is kept, and a number of the rising generation are taught the arts of reading, writing, drawing, &c. which, together with the exemplary conduct of all the society, and the moral and religious precepts delivered by the Rev. Mr. Bingham and the Rev. Mr. Thurston in the church,

are daily increasing amongst the natives a high sense of moral rectitude. Since the commencement of the year 1821, no less than twenty-eight ships and brigs have visited these islands for the purpose of trade, or procuring supplies. The natives themselves are now the owners of ten square-rigged vessels, none less than 120 tons, besides a number of schooners and sloops, all of which they keep constantly going from island to island with sandal wood, provisions, &c. They are principally manned by natives, who manage them with skill and regularity. While Capt. Gardner remained at Woahoo, one of their vessels arrived from a voyage to Kamtschatka; she was commanded by a white man, but manned entirely by natives. For a quantity of salt which she carried to the Governor of Kamtschatka, she brought in return a quantity of dried salmon, cordage, canvass, cutlery, &c. The Governor also made his Owyheeian Majesty a present of a large tract of land, and sent him a deed of it. They are pleased with the success of the voyage, and will soon undertake another."

List of New Publications.

THEOLOGY.

The Morning and Evening Sacrifice, or Prayers for Private Persons and Families. Post 8vo. 10s. 6d.

Biblical Fragments. Vol. II.; by M. A. Schimmelpenninck. 8vo. 7s. 6d.

The Use and Abuse of Party Feeling in Matters of Religion, considered in Eight Sermons; by R. Whately, M. A. 8vo. 7s. 6d.

An Apology for the Pastoral System of the Clergy; by J. H. Brooke Mountain, A. M. 1s. 6d.

Illustrative Replies, in the Form of Essays, to the Questions proposed by the Right Rev. Herbert Marsh, Bishop of Peterborough, to Candidates for Holy Orders. 8s. 6d.

A Summary of Christian Faith and Practice, confirmed by References to the Text of Holy Scripture; by the Rev. E. J. Burrow, D.D. F.R. and L. S. 3 vols. 12mo. 21s.

The Imitation of Christ; by Thomas a Kempis. Translated from the Latin, by J. Payne. With an Introductory Essay, by T. Chalmers, D.D. 12mo. 4s.

The Country Curate's Offering to his Parishioners, consisting of Eight Village Sermons. 12mo. 3s.

An Examination of the Remonstrance addressed to the Bishop of St. David's, with Answers to Capt. Gifford's Questions to Trinitarians; by a Trinitarian. 8vo. 8s.

A Sermon, preached at Ramsgate Chapel, in aid of the Subscription for the Relief of the Irish Sufferers; by the Rev. T. Boys, M. A. 1s. 6d.

Plain Sermons upon the relative Duties of the Poor; by A. Evans, M.A. 4s.

MISCELLANEOUS.

A Speech delivered by the Rev. Dr. Chalmers, on the 24th of May, 1822, before the General Assembly of the Church of Scotland, explanatory of the Measures which have been successfully pursued in St. John's Parish, Glasgow, for the Extinction of its Compulsory Pauperism. 8vo. 2s.

Travels in Georgia, Persia, Armenia, Courdestan, Ancient Babylonia, &c.; by Sir R. K. Porter, Vol. II. 4to. 4l. 14s. 6d.

A Voyage round Great-Britain, by William Daniell, R. A. Vol. VI.

Switzerland; or, a Journal of a Tour and Residence in that Country; by S. Simond. 2 vols. 8vo. 24s.

Travels in Syria and Mount Sinai; by the late John Lewis Burckhardt. 4to. 2l. 8s.

Travels to Chili over the Andes, in 1820-21; by Peter Schmidtmeier. Part I. 4to. 5s.

Zoology; or a General View of the Structure, Functions, and Classifica-

tions of Animals; by J. Fleming, D.D. 2 vols. 8vo. 21s.

Ædes Althorpiæ; or, an Account of the Mansion, Pictures, and Library of Earl Spencer; by the Rev. T. F. Dibdin. 2 vols. 8vo.

The Life of the Rev. Thomas Scott, with copious Extracts from his Letters; by the Rev. John Scott. 8vo. 14s.

Lives of celebrated Persons who have died within the last six years. 6 vols. 2vo. 4l. 10s.

The Scottish Cryptogamic Flora; by R. K. Greville. Royal 8vo. No. I. 4s.

A Glossary of Words, Phrases, Names, and Allusions to Customs, Proverbs, &c. forming a necessary Supplement to Johnson's Dictionary; by the Rev. Robert Nares, &c. 4to. 2l. 15s.

A few Hints on the Nature of Accent and Emphasis. 12mo. 6d.

Practical Hints on Composition in Painting; by J. Burnet. 4to. 12s.

Pestalozzi's Practical Geography, sacred, ancient, and modern; by P. H. Pullen. 8vo. 6s.

Remarks touching Geography; by Mela Britannicus. 10s. 6d.

The Chronicles of Eri; by O'Connor. 2 vols. demy 8vo. 27s. royal, 35s.

An Encyclopædia of Gardening; by J. C. Loudon, F. L. S. 8vo. 2l. 10s.

The Rudiments of Perspective; by P. Nicholson. 8vo. 14s.

An Account of the Steam Engine; by C. F. Partington. 8vo. 18s.

Essay on the Strength of Cast Iron; by T. Tredgold. 8vo. 12s.

Thoughts, chiefly on Serious Subjects; by W. Danby, Esq. 2 vols. 8vo. 12s.

The Remains of Henry Kirke White, selected, with Prefatory Remarks; by Robert Southey, Esq. Vol. III. 8vo. 9s.

Songs of Zion; being Imitations of the Psalms; by J. Montgomery. fcap. 8vo. 5s.

Europe; or, a General Survey of the present Situation of the principal Powers; by a Citizen of the United States. 8vo. 12s.

The present State of Chili, from the Report laid before Congress; by Judge Bland. 3s. 6d.

Religious Intelligence.

GAELIC SCHOOL SOCIETY.

THE Gaelic Society's Schools, we are happy to learn, now amount to seventy-eight, containing 293 males and 2,193 females. The expenditure for the year has been 2,535*l*. The further the Society have extended their labours into the interior of the Highlands, and the more intimately its agents have become acquainted with the local circumstances and peculiar disadvantages connected with the Islands, the more forcibly have they been convinced, that under the ordinary means of instruction, little could be effected for the instruction of the inhabitants.

"The circumstances of the Highlanders," remarks the last Report, "have been peculiarly unfavourable for improvement. Originally the chain which bound the different members of the clans together was connected by the closest ties; and whatever advantages the chief enjoyed, circulated in some degree through every ramification of the tribe. The rents of the estate were then paid in men; and it was necessary, by a familiar communication through the whole, to preserve their attachment. The professed religion of the chief was the professed religion of the people; and as the chiefs adhered to the house of Stuart or Hanover, their followers became with them Roman Catholics or

Protestants. A political apostacy from either side was immediately followed by a corresponding religious apostacy—if the name of religion could be applied to a profession which possessed so little of its true spirit. The abolition, about seventy years ago, of the heritable jurisdiction of the chiefs, dissolved this ancient bond of connexion; and as the personal services of the people ceased to be available to the aggrandizement of the chief, and the increasing communication with the Low Country introduced among the higher classes more of the wants and the comforts of civilized life, the income of land came to be changed from men to money. The people, however, remained; their habits, which, though frugal, were desultory, were but ill adapted to labour with persevering industry, even if the limited portion of soil which they continued to occupy, could, by any exertion, be rendered capable of producing a comfortable subsistence for such a comparatively crowded population. The chain of connexion which sustained them in an intimate relation with the higher classes being thus broken, and the people having no means of introducing or cultivating such principles of moral improvement as might raise them to a new and independent character, the consequence has been an almost total extinction, in

remote districts, of the means of intellectual improvement, and of course of the knowledge of the Gospel."

Again: "There were, and still are, within the Highland districts, multitudes almost altogether excluded from the means of religious instruction. Separated into detached portions of from twenty to fifty families, few of these, in the remote glens or islands, hear more than five sermons in a year; many of them only two; and some, such as the inhabitants of St. Kilda, are scarcely ever at all visited by any regular religious instructor. In almost the whole of that sequestered population, the Bible was a sealed book; for although translated into Gaelic by the venerable Society for propagating Christian Knowledge, as the schools supported by that institution were confined chiefly to populous districts, and to teaching the English language, the Gaelic Bibles lay in the depôts unopened, and not unfrequently a single bible was all that could be found in a large district. Any little religious knowledge which the people enjoyed was preserved principally by oral tradition, and by passages of the Scripture transmitted by memory from generation to generation."

"This deplorable state of ignorance has not been continued from penuriousness, or extraordinary perversion in the people; but has been occasioned and perpetuated chiefly by their extreme poverty. So strongly does their partiality for the spot of their nativity preponderate over almost every other feeling, that all the discomforts arising from an increased expense without any corresponding additional means of defraying it, are not sufficient to drive them from their hamlets in the glens, to the villages on the coast, where the means of maintenance might be more easily obtained. Even on the coasts, however, at such a distance from the capital and the enterprise of mercantile speculation, the inhabitants cannot always procure anything like a comfortable subsistence; and not unfrequently is a portion of that time, which would otherwise be employed in school, occupied by the scholars in wandering along the seashore at the time of ebb, picking up a precarious meal from the fish and tangle thrown on the beach."

The conductors of the Society consider,

"First, That the language which a person can be most easily taught to read, is the language which he himself is accustomed to speak;

"Secondly, That the most desirable end to be attained by learning to read is to be able to read the Word of God; and,

"Thirdly, That wherever the people cannot come to the school, it is necessary to take the school to the people."

Under these circumstances the Society established its circulating schools for teaching the population of the Highlands and Islands to read the Word of God in their native tongue; and since their commencement, it has communicated instruction to above eighteen thousand persons, who, humanly speaking, could not otherwise have obtained that incalculably precious blessing. The limitation of the period of teaching in these schools has been found to have a powerful influence on the attendance of the pupils; and the intenseness with which many of them have applied themselves to the instructions of the teachers has been truly gratifying.

In consequence of the exertions of this institution, packages of Gaelic Bibles, which had for many years lain unopened, were unloosed; and so great has been the subsequent demand, that not only the whole of the copies which were then in the Highlands have been bought up, but also large quantities which were lying in sheets in warehouses and stores, have been almost all expended, and there are now no less than four new editions nearly ready to issue from the press, a large number of which will be required to supply the demand. The fundamental principle of the Society is directed to communicating a knowledge of the Word of God; and the great increase of the sale of Bibles is, therefore, the best evidence that its labours have been successful. "It is to this result," add the committee, "and to the influence of Sabbath-schools, and not to the mere acquisition of the faculty of reading the Gaelic language, that we have to ascribe the great moral improvement which has been generally observed to pervade the sphere around the schools; and the Committee indulge the hope that the improvement will continue progressive, till the whole country exhibits an aspect of cleanliness, industry, and religious feeling, accordant with the natural intelligence and generous sentiments of this interesting people."

IRISH SOCIETY FOR EDUCATION IN THE IRISH LANGUAGE.

This Society, established in Dublin in 1816, has now 47 stationary schools,

containing 2073 scholars, of whom 888 are adults; besides these, 6 masters, on the circulatory system, inspect and control 10 schools each; forming a total of 107 schools under the protection of the Society.

Sunday-schools have been established in the neighbourhood of each station where a fixed master is placed, to be under his care, and to be superintended by his daily scholars: by this means it is expected that between 60 and 100 new schools may be formed in the course of the ensuing year, with the small addition of 2*l.* 12*s.* annual charge for each.

Schools are about to be formed in some of the jails; a large proportion of their inmates being acquainted with the Irish language only.

In the distribution of the Scriptures the Society is assisted by the British and Foreign Bible Society: 1000 copies of the Irish Testament received from that Society have been divided into ten parts each; by which means 10,000 portions of the Scriptures are put into circulation. An important addition is making to the stock of Irish books, by the publication of the Scriptures in the Irish character, under the care of Mr. Thaddeus Connellan: the books of Genesis and Exodus have appeared.

PROGRESS OF THE COLONY OF SIERRA LEONE.

We copy from a cotemporary publication the following extracts from the *Sierra Leone Gazette*, as illustrative of the civil and religious progress of the colony.

Sir Charles MacCarthy, the governor, arrived at Freetown, on his return from his visit home, on the 28th of November, and resumed without delay his active attention to the colony, in all its departments. On the Monday after his arrival, he rode to the Negro Towns of Kiskey and Wellington; and, on Tuesday, to those of Gloucester, Regent, Bathurst, Leopold, and Charlotte. On these visits many gentlemen of the colony accompanied the Governor, who was every where received with the warmest affection. Of his reception at Gloucester and at Regent's Town, the following account is given in the *Colonial Gazette* :—

"As the Governor approached Gloucester, the inhabitants, with their Rector, the Rev. H. Doring, at their head, greeted his Excellency on enter-

ing the town. As he advanced, he was met by the most affectionate cheers of welcome, and in a moment was surrounded by hundreds, eagerly striving to shake the hand of their common father and benefactor. The worthy Rector afterwards collected his flock in the church, where they all joined in the national anthem of 'God save the king' in a manner truly affecting to every one present.

"Sir Charles and the party next moved on towards Regent's Town. On his Excellency's crossing the large stone-bridge adjoining the town, he was met by a band of young school-girls, modestly and neatly attired, and decorated with flowers; the eldest girl supported a banner on which was exhibited,

"'Fear God—Honour the king,'
1 Peter, ii. 17.

"'Obey them that have the rule over you.' Heb. xiii. 17.

"'God save the king,' 1 Sam. x. 24.

"His Excellency remained among his affectionate Negroes for a considerable time, when their excellent Rector and Superintendent, the Rev. W. Johnson, led them in a body to the church, where they joined in hymns of thanksgiving to the Almighty.

"The version of the national anthem of 'God save the king,' used on these occasions, is a solemn offering of thanksgiving."

Sir Charles MacCarthy afterwards inspected the various establishments in the peninsula: the following is an account of his reception at Waterloo.

"As the path lay through a thick wood, the party had to grope their way in the dark: indeed, so impenetrable was the barrier against light, that they could not distinguish one another, much less observe a small pocket compass with which one of the gentlemen was furnished. Led on by a Negro child six years old, the party moved forward through woods and wilds; and, what was worse, through mangrove swamps, which, occasionally taking them above the middle, made them think seriously of swimming, till about nine o'clock, when the noise of distant voices indicated their approach to Waterloo. A shout or two from the party soon set the inhabitants in motion; and in a few seconds, the village and its environs were entirely illuminated with torches. His Excellency was actually borne on the shoulders of the crowd, from the point where he was met, to the house of

the Rev. Mr. Wilhelm, the Rector of Waterloo. Firing, shouting, huzzaing, singing, and clapping their hands (their strongest demonstrations of joy,) did not cease for many hours.

"What a scene for the philanthropist to contemplate! In the midst of woods, in which, scarcely more than two years ago, existed the dens of the leopard, are now to be found the peaceful habitations of man—where, instead of the growl of the tiger and the howl of the hyena, the ear is saluted by the hum of the busy cottage, and the solemn peal of the missionary bell, summoning to the praise of their omnipotent Creator whole flocks of beings, on whom the light of the Gospel has lately been shed; and who, from a conviction of the spiritual change which has been wrought within them, are to be heard rending the air with hallelujahs, and with acclamations of gratitude to those generous individuals by whose agency they have been thus fostered and taught."

A new charter of the colony was promulgated on the 28th of December. Under its operation, the different possessions of his majesty on the coast, from the twentieth north to the twentieth south latitude, are consolidated into one distinct government, under the governor and the council of Sierra Leone. The due administration of justice, throughout the whole, is provided for, and suitable courts are established. The official returns, published in the Sierra Leone Gazette, indicate growing prosperity in the commercial concerns of the colony. In the year 1821, thirty-two merchant vessels, of from 57 to 355 tons, had entered the port of Freetown. The invoice

value of the imports in 1821, was 105,060*l.*; being an increase of 38,335*l.* on those of 1820. In the export trade twenty-six vessels are employed, containing 6805 tons. The Sierra Leone Gazette remarks:

"The success of the system pursued, for some years past, in the internal management of this colony, has done away with prejudices the most inveterate; and its benignant influence rapidly extends over the barbarous nations adjoining our possessions on the coast. Even the Mohammedan powers of Foulah and of Massina eagerly court our countenance and connexion: their traders and messengers experience, in this colony, a probity and good faith hitherto unknown to them in transactions with White men; nor does a single native return from hence into the interior, without being, in some measure, divested of his prejudices; or without having imbibed a feeling in favour of our manners and institutions. In consequence of this intercourse with the most distant tribes of the interior, a knowledge of this colony is acquired by them, which surprised our late travellers; the adventurous Dockard having heard, with astonishment, the name of MAC CARTHY pronounced with respect on the remote banks of the Niger.

"Our population gradually increases by the influx of natives from the neighbouring tribes; and, since the last census, the number of victims rescued by the squadron from slavery has been considerable. Savage and uncultivated as these new colonists are on their arrival, it appears surprising with what facility they acquire our language, and how soon they abandon their native customs."

View of Public Affairs.

FOREIGN.

SPAIN.—The king closed the session of the Cortes in person, on Sunday, the 30th of June. The speech, whatever might be the feelings of the speaker, was couched in highly constitutional language; and, among other topics, expressed great confidence that tranquillity would be soon restored in the disturbed districts. The tumultuous proceedings which his majesty

witnessed during his procession to and from the hall, and on his return to his palace, were no very favourable comment on this part of the speech. On the following day, strong symptoms of dissatisfaction appeared in the barrack quarters of the royal guards; and on the 2d of June four battalions broke out into open mutiny against the constitutional government, in consequence, among other causes, of the

preference given to the national militia, and the understood intention of disbanding the royal guard. For several days the capital remained in a state of tumult and consternation; till the royal guards, having made an attempt to possess themselves of it by force, met with a vigorous and unexpected resistance, and were at length overpowered by the constitutional troops, and forced to give up their positions. Many were killed, and numbers have been made prisoners. The permanent deputation of the Cortes, alarmed by the menacing appearances which took place, had convoked a special junta on the occasion; and it is stated that it urged the king to disarm his guards, but that he refused to do so, alleging that they were faithful to the public interest, and deserved not the accusation of being mutinous. The open violence, however, to which they had recourse almost immediately afterwards, has left no doubt remaining as to the hostile purposes which they entertained in respect to the new order of things. The defeat of their plans, and the consequent dissolution of their body, has of course left the king in the power of the Constitutionals, who appear to have hitherto used their power with great moderation. The ministry are said to have resigned their situations, to which no other persons had yet been appointed.

TURKEY.—The late massacre at Constantinople of eighty or ninety Christians, (we use Lord Londonderry's statement,) ten or twelve of whom were Greek merchants, who were put to death in cold blood, under the pretext of their being hostages for the loyalty of the islanders of Scio, while it has awakened new sympathies in favour of the Greeks, has confirmed more than ever the indignation of Europe against the Turks, and made every humane mind increasingly desirous to witness a curtailment of their power of doing mischief. The impression which had widely gone abroad that these unhappy sufferers were under the guarantee of British protection, appears from the statements of lord Liverpool and lord Londonderry, in parliament, to have originated in misinformation. The British ambassador had spontaneously employed his humane representations in their favour; but had no power, and had given no pledge, to secure them from massacre. Lord Londonderry, with a diplomatic courtesy, which the Porte

but ill deserves, has denominated the occurrence "a calamity;" but we agree with lord Liverpool, that it was "a flagitious act;" and we may add, that it was one among several of those late acts of the Ottoman government, which, if they do not warrant the armed interference of the other powers of Europe, at least demand their prompt and energetic remonstrances, with a view, if possible, to secure the civilized world from the shock of such atrocities. The Turkish government appears to have availed itself of the first moment of relief from the terrors of a Muscovite invasion, to commence, with its characteristic ferocity, the work of murder and revenge. If Russia, as is alleged, has given up the Greek cause, she probably has done so, for a time, in deference to the wishes of the allied powers, waiting for some favourable conjuncture to come forward with more certainty of success, and with less risk of collision with those who are jealous of her interference, than might at present be the case. But, whatever may be the conduct of other powers, we should have been glad had our own neutrality exhibited a less rigid aspect in the eyes of the unhappy Greeks, who must be deeply stung with the apparently unfeeling neglect of the Christian governments of Europe. It is clear that there are, in the present case, circumstances which those governments would consider as justifying their interference in the internal affairs of other states. The conduct of the allied powers towards Naples is a proof of this. In the spirit of this precedent, they would surely be entitled to interfere for the protection of the people against the oppressions of their government, no less than for the protection of the government against the encroachments of the people. And having interfered for the latter purpose in the case of Naples, it would manifest an excess of fastidiousness to pretend that it would be unjust to restrain the Turkish government from trampling under foot the dearest rights of its subjects, and setting at nought every law, divine and human, for the gratification of its vindictive and relentless fury.—No news of any importance have arrived during the month, respecting the naval or military operations of the contending parties. The Schah of Persia is said to be pressing on with a formidable army towards the Turkish frontier in Asia.

DOMESTIC.

The pressure of distress in the afflicted districts of Ireland, though much alleviated by spontaneous benevolence and parliamentary grants, still continues very heavy, and is likely to remain so, at least till after the potato harvest. The harrowing details of poverty and famine have been so widely circulated, and have called forth such extensive sympathy, that it would be unnecessary for us to dwell upon particulars; especially as, in consequence of the king's letter, the cause has been very widely advocated from our pulpits, and from house to house, throughout the kingdom. Parliament has thought an Insurrection Act necessary for the peace of the disturbed districts of Ireland; and we fear the circumstances of the case render some such provision expedient; but we have again to lament, that no comprehensive measures of a prospective kind seem yet to have been matured, with a view to the permanent tranquillity, and for the moral and social improvement, of Ireland. The friends of that country ought not, however, to be discouraged from doing what may be actually in their power, be it little or much, for her welfare, because they may not be able at once to accomplish larger plans for the promotion of her civil, commercial, and ecclesiastical interests. But as every single step in this course, however inadequate to the full measure of her wants, is worth securing, we trust that they will be content to think and legislate for her, even if it be by small instalments, and not to reject or to defer any measure of allowed benefit, though it may fall far short of the exigency, under the plea that the whole system should at once be brought under investigation.

The chancellor of the exchequer has detailed his plan of finance for the year; but the intricacy of the accounts renders it difficult to convey to our readers a clear idea of their general results. We are glad to learn that measures are under consideration for simplifying the public accounts, and also for revising the cumbrous and unprofitable system of the sinking fund as now administered, with a view to some more rational and intelligible plan of proceeding. The chancellor of the exchequer appears to calculate on a surplus revenue of more than five millions for next year, and of nearly six millions for the year ending January, 1824; at least of ten millions for

the two years. Mr. Ricardo, however, maintains that there is not at present an efficient sinking fund of more than about one million and a half. The chancellor's total estimate of expenditure for the year is 51,192,000*l.*, and of income (including a loan of 7,500,000*l.* from the sinking fund) 54,253,000*l.* The greater part of the chancellor of the exchequer's resolutions were agreed to without a division: but on the lottery clause the house divided; 74 for, and 34 against it. Mr. Vansittart's only argument in its favour was, that he wished those gentlemen who opposed it would point out some other method of raising 200,000*l.* as little oppressive or liable to excite discontent. We can scarcely believe that so wise and estimable a man was serious in the use of such an argument, which would apply just as well to the licensing of gambling-houses, and even of brothels, as practised in some nations. When relieving the country, as was done lately, from two millions of taxes, it might, we conceive, have been practicable to have suppressed this fruitful source of vice and misery.

The Marriage Act Amendment Bill has been returned from the Lords to the Commons, with various alterations, which have been adopted. We have already promised to give an abstract of its provisions. Our clerical readers ought to procure the Act itself.

Mr. Wilberforce, on the 27th June, moved an address to his majesty relative to the Slave Trade, which was unanimously agreed to. We have not forgotten our pledge to bring the whole subject, in no long time, before our readers; but we must shortly dismiss it for the present. The chief points of animadversion, by the speakers on the occasion, were the obstinacy of Portugal, the inhumanity and bad faith of the French government, and the unhappy jealousy which has hitherto prevented the United States of America from conceding a qualified right of mutual search. We earnestly recommend the consideration of this last topic to our American readers, who, we have the satisfaction to know are very numerous throughout the Union. We are convinced that if they will make themselves masters of the question, they will come to the conclusion with us, that Great Britain, a country so notoriously jealous of her maritime privileges, can have no motive in urging this measure on the United States, but such as ought to

raise her far above unfriendly suspicion, (even if there were room for it, which there is not,) on the part of a nation who have rendered themselves dear to the friends of humanity and religion throughout the world, by their zealous efforts in this common cause, and by stamping with its befitting name of **PIRACY** what the tardier measures of the old world have only yet branded with the ordinary designation of municipal crime.

The following is the address voted by the House:—

“Resolved, *nemine contradicente*,—That an humble address be presented to his majesty, to represent to his majesty that the deep interest which this house has so long taken, and still continues to take in the Abolition of the Slave Trade, has led us to peruse with no little solicitude the papers relative to that subject, which by his majesty’s commands were lately laid before us; nor could we forbear indulging a hope that his majesty’s renewed representations and remonstrances would have at length produced the desired effect of causing the various governments by whose subjects the slave trade was still carried on, seriously to consider the numerous and powerful obligations under which they lay, to co-operate with his majesty, heartily and efficiently, in order to put an end for ever, to this enormous evil:

“But that we have learned with grief and shame, that, with very few exceptions, every hope of this nature has been altogether frustrated, and that we are still compelled to witness the strange and humiliating spectacle of practices which are acknowledged to be made up of wickedness and cruelty, by the very governments whose subjects are nevertheless carrying them on upon a great and continually increasing scale:

“That we observe, however, with satisfaction, that the powerful reasoning and continued expostulations of his majesty’s government, enforced by the strong and persevering remonstrances of his majesty’s ambassador at the court of the Netherlands, have at length produced an admission of the just construction of the treaty with that power:

“That we are glad to see that some of the abuses have been corrected which had prevailed in the conduct of the courts of mixed jurisdiction at Sierra Leone; but that experience has proved the necessity of altering that provision, which renders it necessary for the slaves to have been actually on shipboard to justify the condemnation of the vessel,

and of allowing due weight to be given to that decisive proof of the object of the voyage, which is afforded by the peculiar mode of fitting and equipping slave-vessels:

“That it is some alleviation of the pain produced by the almost uniform tenor of these distressing accounts, to learn that the Cortes of Spain have subjected all who should be found concerned in slave-trading to a severe punishment; and that with this evidence of a just estimate of the guilt of the crime, we cannot but hope that they will not rest satisfied with a legal prohibition, but that they will provide the requisite means for carrying their law into execution:

“That we find with concern that the vessels of Portugal, so far from gradually retiring from the trade, have been carrying it on with increased activity, more especially on that very part of the coast which is to the north of the Line, in direct violation of the treaty by which she had stipulated to confine her trade to the south of it: That we cannot but cherish the hope that the new government of Portugal will manifest a warmer zeal for enforcing a treaty, which every law, divine or human, binds her to observe:

“That we have observed with no little pleasure the zeal for the Abolition of the Slave Trade that has been manifested by the commanders of the ships of war of the United States of America, employed on the coast of Africa, and the disposition they have shown to co-operate with the officers of his majesty’s navy for their common object; but that we are concerned to have perceived in the American Government no disposition to give up the objections it formerly urged against the establishment of a mutual right of examining each other’s ships on the coast of Africa:—That we had hoped that the powerful arguments used by a Committee of the House of Representatives in favour of this arrangement would have their just weight; more especially that which points out the difference, or rather contrariety, between this conventional and qualified system and the right of searching neutral vessels, without any previous treaty, as claimed and practised in war. Above all, that the consideration so strongly enforced, that it is only by the establishment of some such system that the trade can ever be effectually abolished, would have induced the American Government to consent to it, when the object in question

involves the rights and happiness of so large a portion of our fellow creatures:

"That with the deepest concern we find, as in the last year, vessels under the French flag trading for slaves along the whole extent of the coast of Africa: at home and abroad, proposals are circulated for slave-trading voyages, inviting the smallest capitals, and tempting adventurers by the hopes of enormous profits:—That the few ships of war of that country stationed in Africa offer no material obstruction to the trade; nor do the governors of her colonies appear to be more active; and all this while the French government reprobates the traffic in the strongest terms, and declares that it is using its utmost efforts for the prevention of so great an evil:—That it is deeply to be regretted that a government which has been generally regarded as eminent for its efficiency, should here alone find its efforts so entirely paralysed:—That, meanwhile, we can only continue to lament that a great and gallant nation, eminently favoured by Providence with

natural advantages, and among the very foremost in all the distinctions and enjoyments of civilized life, should thus, on its restoration to the blessings of peace, and to the government of its legitimate sovereign, appear, in fact, to be the chief agent in blasting the opening prospects of civilization, which even Africa had begun to present, and in prolonging the misery and barbarism of that vast continent:

"That, on the whole, we conjure his majesty to renew his remonstrances, and to render it manifest that his interference has not been a matter of form, but of serious and urgent duty:—That this country will at least have the satisfaction of knowing that we have been active and unwearied in making reparation to Africa for the wrongs with which we ourselves were so long chargeable, and we cannot doubt that we shall ultimately be able to congratulate his majesty on the success of his endeavours, and on his having had a principal share in wiping away the foulest blot on the character of Christendom."

ECCLESIASTICAL PREFERMENTS.

Lord John George De-la-Poer Beresford, Archbishop of Dublin, to be Archbishop of Armagh, and Primate of all Ireland.

Rev. Dr. Magee, Bishop of Raphoe, to be Archbishop of Dublin.

Very Rev. Archdeacon Bissett, to be Bishop of Raphoe.

Rev. R. Lawrence, D. C. L. Regius Professor of Hebrew at Oxford, to be Archbishop of Cashel.

Rev. A. Nicol, M. A. of Balliol College, to be Canon of Christ Church, and Professor of Hebrew in the University of Oxford.

Rev. G. Gaskin, D. D. to a Prebend in Ely Cathedral.

Rev. S. Briscall, St. Mary, South Kelsey, with St. Nicholas, South Kelsey, annexed, RR. co. Lincoln.

Rev. C. Campbell, Beechamwell R. with the R. of Shingham annexed, also Weasenham All Saints V. and Weasenham St. Peter's V. Norfolk.

Rev. T. Chevallier, Lecturer of Great St. Andrew's, Oxford.

Rev. J. Hall, Great Bedwin V. Bucks.

Rev. J. M. Colson, jun. Peatling R. Leicestershire.

Rev. Richard Corfield, Upton Parva R. Salop.

Rev. Mr. Crossman, elected Incumbent of Christ's Church, in the Forest of Dean.

Rev. W. H. Deane, Hintlesham R. Suffolk.

Rev. J. N. France, Stayley-bridge Perpetual Incumbency, Lancashire.

Rev. G. R. Gleig, Ivy Church R. Kent.

Rev. G. Dixwell Grimes, Emildon V. Northumberland.

Rev. G. Heming, Thundersley R. Essex.

Rev. H. Lowther, Bolton R. Cumberland.

Rev. T. Silver, D. C. L. Great Staughton V. Hunts.

Rev. W. S. Whitelock Gedney V. Lincolnshire.

Rev. T. Hale, Domestic Chaplain to the Marquis of Salisbury.

Rev. R. B. Paul, to be Domestic Chaplain to the Earl of Falmouth.

ANSWERS TO CORRESPONDENTS.

OXONIAE COMMENSALIS; F. A. S.; T. B.; D. R. N.; E. M.; ANNA; SCRUTATOR; MEDIATOR; B. X.; B. R.; and PATRUS; are under consideration.

"A YOUNG MAN" will find the late Mr. Scott's Commentary, especially the "Practical Observations," well adapted to his purpose.